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Reading campaign aimed at three million illiterate Canadians

John McGowan

TORONTO — This Canada Day a tent on Parliament Hill in Ottawa will be marked in large letters: Read Canada. The project aims to have Canada's three million or more illiterate men, women and children start reading. It is spearheaded by Frontier College which was founded by Alfred Fitzpatrick, a Presbyterian minister.

The college, located on Jackes Avenue in Toronto, has come a long way from the mining-site reading tents of 90 years ago. In railway yards out of boxcars, teachers brought the joys of reading and writing to others. The most famous of those teachers was Dr. Norman Bethune, the Canadian doctor who is considered a hero in China.

"Read Canada is a national awareness campaign. Perhaps another word is prevention. But it means putting the reading back into our culture."

So says Tracy LeQuyre, himself an interesting graduate of the Frontier philosophy. Four years ago he was an illiterate former convict who had spent more than half of his life in various Canadian jails.

During those years he fooled teachers and prison officials. None of them knew he could not read or write. His present enthusiasm for projects like Read Canada is understandable. He takes justifiable pride in presenting his business card stating that he is the executive assistant to the president of Frontier College.

"The aim is to animate the whole community to help the teacher," says John O'Leary, development director at Frontier College. "If reading and writing are woven into children's daily activities the children will become readers."

With a squad of volunteers Frontier College is forging an unlikely alliance with the MuchMusic TV channel. This outlet was once considered the enemy of the printed word by disappointed adults.

In recent years programs to combat illiteracy have become more innovative and accepted. Thirty-eight members of the Telephone Pioneers of America, a service group of retired telephone

See **WIPING** — p. 19

Thinkbit

Statistics insist that cars are more perilous than planes, but no one concentrates on God in a Buick.

Roger Rosenblatt

Shaping youth culture by mass media has a spiritual cost

Robert VanderVennen

TORONTO — A distinct youth culture which emerged in the affluent and optimistic years following World War II was shaped by the mass media "at an important social, cultural and even spiritual cost," said Dr. Quentin Schultze at a recent conference at the Institute for Christian Studies.

"The mass media helped cut off young people from their own ethnic, regional and religious traditions and usher them into a new consumer-oriented society of shifting mores and industry-created public symbols and private rituals," he added. "Once the electronic media were firmly entrenched in the home, the private domicile was hardly a secure social unit or means of protection from the outside world."

Schultze and five other members of the research team at the Calvin College Center for Christian Scholarship spoke at a two-day conference in Toronto where they presented some of the findings from their interdisciplinary study of "Youth, Electronic Media and Popular Art." They are writing a book on this subject which is to be published by Eerdmans.

Entertainment through electronic media provides "maps of reality" for our youth, having taken the place of parents, school and church as the primary way in which young people learn about themselves and society, said Bill Romanowski, a member of the Calvin Center team who is a concert musician and candidate for a PhD degree in American culture.

Music TV (MTV) "owns" 14-year-olds, Romanowski pointed out. "Teen pics" are movies about the teens who see them, giving role models and strategies for getting around in an often confusing and fast-changing world. Kids rely on each other, functioning as parents for each other in their closed-off world. Nothing is tasteless in movies or music if it's funny, says Romanowski. Formal education is depicted as irrelevant to growing up, with school becoming a hub for extracurricular activity.

Youth movies are critical of society, but that can be good, says Romanowski, because society has many faults and much hypocrisy. But he admits that he is cynical about the media-fed youth culture.

See **MEDIA** — p. 2

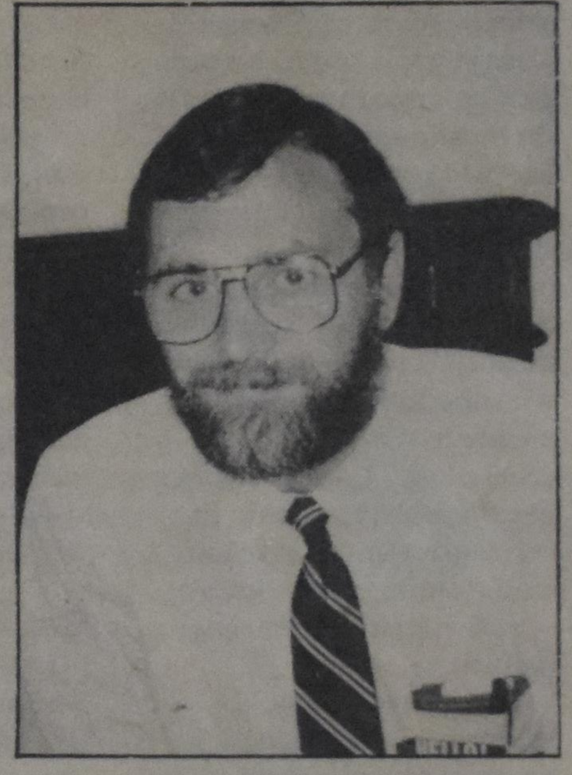


Photo: Robert VanderVennen

Dr. Quentin Schultze says that mass media have cut youth off from their ethnic and religious roots.

Evangelism to Jews causes controversy among evangelicals

Marian Van Til

ST. CATHARINES, Ont. — There is so much confusion and controversy among evangelicals and fundamentalists as to how Christians should view Jews that a major evangelical group has just held an international consultation on the matter. The consultation, which took place in Willowbank, Bermuda, was sponsored by the World Evangelical Fellowship (WEF) and attended by 15 scholars and WEF leaders. The scholars repudiated the increasingly common view among Christians that "God's special relationship with the Jews continues today and that he has one method of salvation for them and another for Gentiles," reported the May 20 issue of *World*.

James I. Packer, author and theology professor at Regent College in Vancouver pointed out that this "two-covenant" view is "galloping" through some of the larger world churches. That view is "a marvelous excuse not to preach the gospel to the Jewish people," added David Wells of Gordon-Conwell Seminary. It has been officially embraced by the Presbyterian Church USA and the Episcopal Church.

Already nine years ago, another major international evangelical group, the Lausanne Committee for World Evangelization (LCWE), focused on evangelism to Jews at its 1980 consultation (also held in Bermuda). The declaration issued by this year's WEF consultation acknowledges the groundwork laid by those earlier meetings.

The consultation asserts that Jewish leaders' barbed criticisms of "messianic" Jews (i.e., Christian Jews who seek to evangelize other Jews) have "led to much bewilderment and some misunderstanding and mistrust" among Gentile and Jewish Christians. The consultation's declaration makes clear that Jews who become Christians must not be required to overthrow their entire religious-ethnic backgrounds.

Moratorium unloving

The consultation issued its declaration "in response to growing doubts and widespread confusion among Christians about the need for and the propriety of endeavors to share faith in Jesus Christ with Jewish people," said the declaration.

A growing number of evangelicals believe that the state of Israel was born in direct fulfillment of biblical prophecy, a view which tends to reinforce the "two covenant" concept, making it unnecessary and even repugnant to evangelize Jews.

The consultation's declaration, however, states that suggesting "a

See **NO JEWS** — p. 3

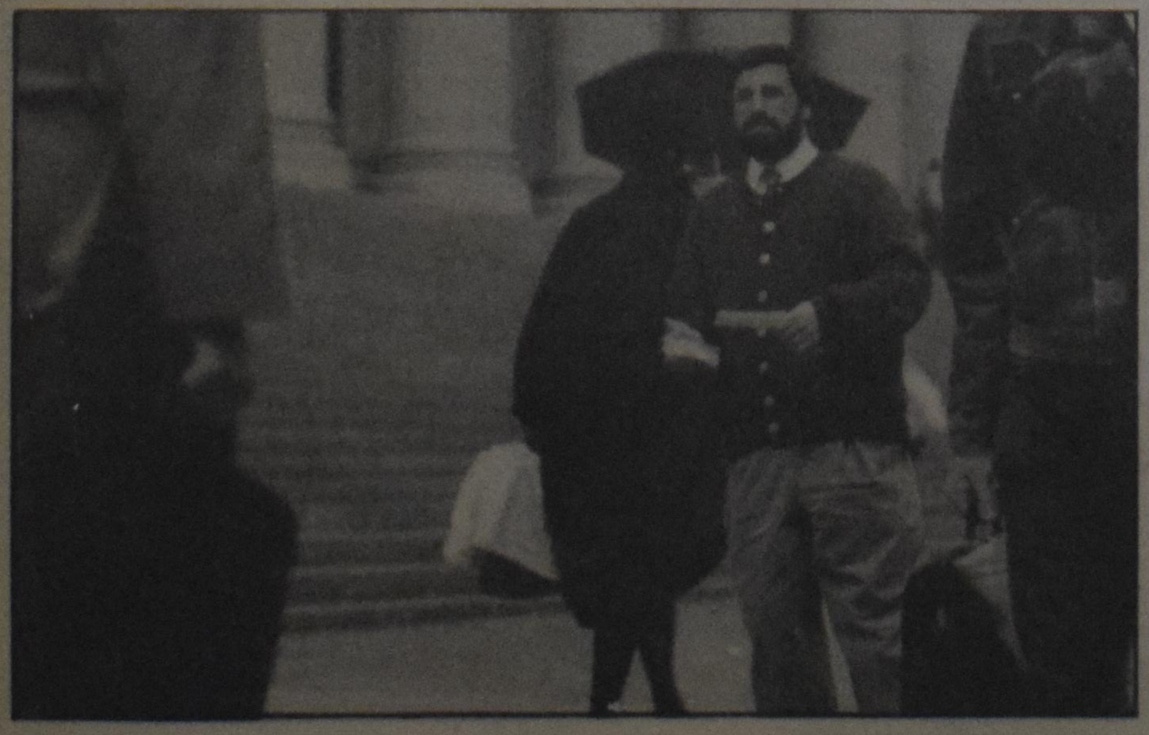


Photo: *The Chosen People*

Christian Jews in New York City believe in evangelizing their fellow Jews.

In this issue:

A Christian woman writes about overcoming a painful childhood . . . . . pp. 10-12
Play ball ... on Sunday? . . . . . p. 13
Education page this week . . . . . p. 14

Media created the generation gap

... continued from page 1.

Schultze says that electronic media created and popularized the "generation gap." He cites anthropologist Margaret Mead as saying that perhaps the most distinctive characteristic of North American and European societies is the discontinuity between generations. Messages flow primarily within generations rather than across generations. Conflict between generations is expected, and is the bread and butter of television comedy.

Says Schultze, "Old lines of cultural authority, which previously gave wisdom and experience a privileged place in the social order, were replaced with new authority vested in members of the youth generation." Local institutions like churches, families and regional traditions have lost cultural influence in the wake of national entertainment industries.

Today generational identities are increasingly in the hands of marketing and media organizations. Schultze refers to the new corporate research organization called FLYERS (which stands for Fun-Loving Youth En Route to Success) to describe 13-25-year-olds who spend $200 billion each year for good times. FLYERS will establish the cultural mood of the country and will promote products that will be hot sellers to all who want to identify with youth.

On a more positive note, Schultze was glad to see that churches are now being led to reconsider their approaches to liturgy, preaching, congregational life, fellowship, community involvement, etc. Churches need to give more attention to dialogue among their members, he said, and "recreate stronger forms of narrational liturgy. This will mean greater attention to the visual and musical aspects of worship as well."

Evaluating rock music

Less pessimistic than Romanowski and Schultze was Dr. John Worst, whose aim was to help Christians tell the difference between good and bad rock music. He urged Christians to explore the pop music landscape, carefully evaluating what is behind and under the music.

He pointed out that rock music is primarily experience, not primarily figuring out the meaning of the words. Live rock music and rock videos have strong non-musical components including theatre (wild costumes, special effects), rhetoric (loud strident statements made for their shock value), religion (idolization), politics (confrontation, anarchy) and commodity (sales of products).

Worst suggested structural, functional and communicative criteria for telling the good from the bad. As music it should show some flair, originality, subtlety, and avoid clichés. It should be competently performed. Its function should be to enlarge one's vision and connect the present to the wisdom of the past. It should have the ring of truth and not be superficial. Its communication should arouse the listener and provoke attitudes of change. It must bring us into its world and allow us to participate in that world.

"Rock music is more important to us than we care to admit," said Worst. "It is unfair to condemn it all, but it is also stupid to say that its effects are neutral."

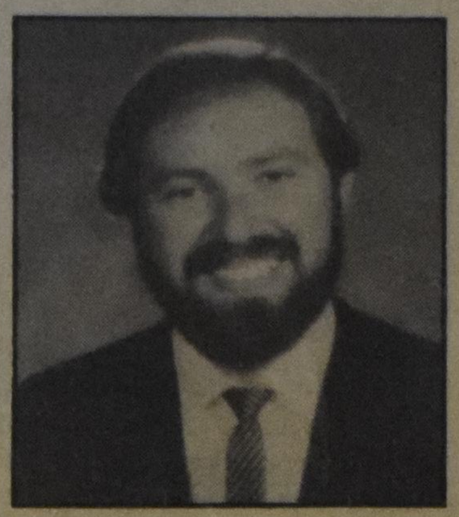
In other presentations at the conference Dr. Lambert Zuidervaart considered why traditional esthetics has not been able to interpret and evaluate popular art, and Dr. James Bratt looked at how new models of communication serve to adjust youth to changes that trouble them, as well as signal fundamental changes in society. Dr. Roy Anker examined the place of entertainment in our culture, which is obsessed with the ideals of ease and pleasure.

The Institute presented respondents for the presentations, several of whom were its own graduate students.

For Church news see page 19

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Improving on nature

Several years ago CBC aired an unusual series called "A Planet for the Taking," produced and narrated by David Suzuki. The series centred around the idea that the planet earth, its resources and its creatures were being mistreated in many ways by the humans inhabiting it. One of the segments in the series, entitled "Improving on Nature," dealt with the issue of permanently improving human beings and other creatures using the technique of genetic engineering on chromosomes.

Each of a creature's body cells contain structures called chromosomes (inherited from its parents) which carry genes — all the information about how the body should be built and how it should work properly. These chromosomes are made of molecules called DNA. Genetic engineering is the process of substituting parts of the DNA molecule with other pieces of DNA that carry different information.

These changes can be carried out by using "carrier" bacteria into which the new information has been previously inserted. The result will be a creature with changed characteristics, or a quite different creature. Genetic engineering has successfully been carried out in bacteria and other small creatures.

Making super-humans

The ultimate goal, though, seems to be the changing of human chromosomes to improve on the defects, deficiencies and limitations of present human beings.

The worth and appropriateness of each of the specific applications of genetic engineering could be debated. However, in those debates one assumption is usually accepted. That assumption is the notion that, in general, it is permissible to tinker with and change the present information on an organism's DNA molecule, provided that certain procedures and restrictions are followed. It is that assumption that Suzuki challenges in his TV series.

Suzuki holds the belief that all creatures, and especially humans, are properly made the way they are. "Nature" has seen fit to "make" them that way; who are we to think we can improve on that by using genetic engineering? Suzuki points out that genetic engineering is not just a natural and tiny step up from traditional plant or animal breeding.

Worlds of difference

In the traditional breeding process the natural variety of information on the chromosomes within the species is tapped and used to breed for specific traits. This uses the information already present; it does not generate new traits not yet present in the species.

In contrast, genetic engineering takes a quantum leap forward and assumes that it is perfectly legitimate to *change* the information on the chromosomes of a species. That assumption, claims Suzuki, is not legitimate. Humans do not have the right to improve on nature.

Suzuki is not a Christian. Yet he speaks like an Old Testament prophet and much of his message is in harmony with biblical principles. Scripture reveals that each creature is created "after its own kind," humankind is created in the "image of God" and all these creatures are proclaimed "good." Thus, there is a certain permanence about the kinds of creatures on this earth and a certain hallowedness about them. We as humans have no right to change the basic information on the DNA of God's creatures and thus change their characteristics. Suzuki's caution should be a Christian's caution as well: we should not try to "improve on nature."

Clarence Joldersma teaches science at Smithville Christian High School, Smithville, Ont.

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Pressreview

Carl D. Tuyl

Monsieur arrived, via Saskatoon and a meeting with Premier Grant Devine, in Vancouver singing the praises of the April budget and the Meech Lake constitutional accord. Of course he did not forget to mention all the money the government has pumped into British Columbia.

★★★★

A whole trainload of people travelled on VIA Rail's Supercontinental train to Ottawa to voice their disagreement with the budget. The protesters called themselves the "crab grass coalition." They were joined by "Raging Grannies." Grey power is getting into the budget fray. The chorus of dissent will probably increase in intensity once the hard reality of the nine per cent tax will take effect in January 1991.

The Conference Board of Canada predicts that the tax will cost Canadians $5.5 billion in real disposable income and that the inflation rate will jump to 7.3 per cent. The tax will reduce the deficit by $1.3 billion. As we know, the finance minister wants to reduce the deficit by 50 per cent in the next five years. My prediction is that the new federal tax will be a great stimulus for the economy, and a revival of the black-market economy, and a revival of the bartering process: you fix my leaky pipes and I paint your garage.

★★★★

The next PC convention will take place in Ottawa during this summer. Monsieur has already picked the next party president: Gerry St. Germain from British Columbia. What does the party think about that? Well, that is a strange question; what's good for Monsieur is good for the party, n'est-ce pas?

★★★★

The MP for Halton-Peel, Garth Turner, better be more careful if he wants to advance his political career. He asked the public works minister why, if times are so tough, the government is spending $1.4 million on statues this year. And don't you, cynical reader, suggest that it will be a bronze statue of Monsieur for that is not true. Monsieur is after stature, not statues.

★★★★

The Inter-Church Committee for Refugees says that Ottawa is shifting the burden of bringing refugees into Canada to private groups. Most congregations know that the government also leans on churches to feed the hungry. The minister for multiculturalism, Gerry Weiner, accuses Canadians of racial discrimination. A third of us are racist, he said in Vancouver. It reminds me of that biblical truth that it is much easier and much more comfortable to discuss the speck in the eye of the neighbour than it is to detect the 100-foot-high pine tree that obscures one's own vision of the truth.

★★★★

The Gallup people, however, did prove that we are sometimes a callous, cynical bunch. They found that 74 per cent of us believe that recipients use unemployment insurance payments for a paid vacation.

★★★★

Before would-be NDP leaders throw their hats into the socialist ring, they first ask Stephen Lewis about his plans. So far, he has assured one and all that he does not covet the party's leadership. The NDP shoe-string campaigns will reach the hour of decision in the end of November, when the leadership convention will be held in Winnipeg.

★★★★

President Bush is really getting the hang of the job. First he took away the initiative of Gorbachev with a far-reaching disarmament proposal, and now he surprises us all with a bold proposal to reduce acid rain emissions. Perhaps there is hope for some of our lakes that are slowly being turned into lemon juice.

★★★★

Gorbachev was in Bonn soaking in the adulation of the West German population. The main focus of the summit was the economy, but we may be sure that West Germany's Chancellor Helmut Kohl raised the subject of Germany's re-unification, or at least the elimination of the Berlin wall. The re-unification of Germany, which until a little while ago was regarded in the same realm of possibility as gleaning gold from straw, is no longer such a totally unthinkable reality. Worried observers of the European scene already hear in the distant future the swelling crescendo of "Deutschland, Deutschland uber alles," accompanied by the percussion of stamping boots.

★★★★

With horror the world watched events in China, as the People's Army slaughtered the people. Canada recalled its ambassador, and the American embassy is giving refuge to a prominent Chinese dissident. There is no protest, diplomatic or otherwise, that can give sufficient expression to the loathing of all civilized people. There is only one comfort: neither guns nor tanks can in the end suppress the hunger for freedom.

★★★★

Argentina is in a state of total economic collapse with inflation running amuck, and its currency dipping to near zero levels on international money markets. It is a troublesome state of affairs in that South American country where only a few months ago the newly elected president raised the prospect of annexing the Falkland Islands.

★★★★

I attended both the Christian Reformed Ministers' Institute and the Chaplains' Retreat. There was a lot of grey hair visible at the Institute, and a lot of youthful vigour at the Chaplains' Retreat. I don't know how to interpret that observation. I leave that to my readers.

★★★★

Oh, yes — I almost forgot. The latest news from Amway. It seems that Amway, after securing 10.3 per cent of stock in Avon, went after that company with a take-over bid of $2.1 billion. Avon's board rebuffed Amway's overture, saying a merger would "destroy Avon's good name." Give the Avon board credit for good taste. The Wall Street Journal reported that Amway's chief operating officer and pointsman in the Avon offer had a questionable reputation in earlier financial affairs. Birds of a feather ....

Carl Tuyl is pastor of First Christian Reformed Church in Kingston, Ont.

No Jews saved by keeping the law

... continued from page 1.

moratorium on the evangelizing of any part of the human race is un-Christian, unloving and discriminatory."

At the same time, it acknowledges "past persecutions of Jews by those identified as Christians" and calls for opposition to "every form of anti-Semitism."

Jewish leaders have attacked the document. Rabbi James Rubin, inter-religious affairs director of the American Jewish Committee calls the consultation's statement a "blueprint for spiritual genocide." He wants "Christians everywhere" to "repudiate" it.

It seems clear that despite the document's sensitivity to anti-Semitism, it is the Messiah himself who is the stumbling block. Rabbi Rubin condemned the document saying it is "shot through with the ancient Christian 'teaching of contempt' for Jews and Judaism."

Jewish Christians have another viewpoint. Moishe Rosen, director of the U.S. headquarters of Jews for Jesus, is concerned about the growing popularity of the "two-covenant" view — so concerned that he had made it the topic of the lead story of the *Jews for Jesus Newsletter* (vol. 7:5749). The newsletter is aimed at "the Christian who wants to know more about Jews and evangelism."

Rosen was told by a "well-known evangelistic leader": "I don't know if it is necessary to believe that an orthodox Jew who follows the law to the best of his ability and cannot hear the gospel because of its association with anti-Semitism necessarily needs to believe in Jesus in order to be saved."

Rosen says, "I was so disheartened [by the statement] I could not immediately reply." He reminds anyone who shares that sentiment that "no one anywhere, at any time, was ever saved by keeping the Law." He adds that many people "allow their personal sense of rectitude to filter what God's Word really says. As Christians, they take sincerity and good conduct as outward evidence of good faith."

Jews need Jesus

Baruch Goldstein, director of Jews for Jesus in Canada has a similar response. "I wish it were so; I wish it were possible for Jews to be saved without Christ," he says, "because if that were so, it would certainly make my work a lot easier." Goldstein spends much of his time witnessing to and co-ordinating plans for witnessing to Jews in Toronto and across Canada.

He notes that when Christ (to whom he refers with the Hebrew name Y'shua) said, "I am the way, the truth and the life, no one comes to the Father but by me," the context was a Jew celebrating Passover with other Jews. "He didn't say it to a bunch of blond-haired, blue-eyed Swedes or Dutchmen. He was telling his fellow *Jews* [they needed him despite their Law]."

When asked to respond to current Jewish leaders' reactions to the WEF consultation declaration, Goldstein said, "The Jewish community's stance against the gospel is more actual than true. By that I mean, for example, that some of the Jewish leaders don't think much about Jews for Jesus, but they've got to make public statements condemning us."

Guilt tactics

Goldstein notes, however, that because "the gospel is having an impact on the lives of tens of thousands of Jewish people, they [Jewish leaders] have postured themselves against the Christian community." He admits that one of the tactics such leaders use against the Christian community is "a lot of guilt because of past anti-Semitism."

"The Jewish community will use the Holocaust to do that, as if no one else has suffered," Goldstein adds.

Though in some people's thinking, viewing the current nation of Israel as God's "chosen people" leads to the "two-covenant" view, Goldstein is convinced that Israel and the Jews still have a special place in God's salvation plans. "God chose Israel for three reasons: to witness to the world, to be the receivers, recorders and preservers of his Word and to bring the Saviour into the world. I know Reformed people see believers as the 'spiritual Israel' but I don't think God is through with the Jews yet," he acknowledges.

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Editor: Bert Witvoet
Gen. Mgr.: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Paul De Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule
Accounting: Amy Van Dokkumburg
Advertising: Suzanna Brasz
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Editorial

Days of terror in Beijing: no extraneous enemy of the revolution

The terrible slaughter that took place in Tiananmen Square in Beijing on June 4 and the days following came as a shock to the Chinese and to most citizens of the world. How could a government that had promised earlier it would not turn the army on its own people show such utter disdain for human lives? To shoot indiscriminately into crowds or to flatten people by rolling tanks over them seems so unbelievably heartless that one waits for explanations to come from the regions of hell.

Many of the Chinese who are shocked are communist party members or people who simply wanted changes within the socialist system. They see the atrocities as excesses brought upon them by a group of "fascists," by a few old men who have gone crazy. They see no intrinsic connection between the spirit of communism and what happened in Beijing.

But this assumption needs to be challenged. These hard-liners who resist reform are simply communists who stick to the principles of the revolution. They do not resort to excesses when they slaughter people; they merely implement the ideals of a belief system that says that the state is all-important and that everything must be sacrificed to protect the "common good."

The road to Utopia

Dutch Calvinist political historian Guillaume Groen van Prinsterer made this point very clearly when he talked about the French Revolution. According to him, the Reign of Terror, which followed the initial acts of liberation in France, was not an abnormal growth on the revolution, as many liberal thinkers have claimed it was, but an integral part of a movement that deified the state. It was in the nature of the revolutionary movement to suppress by brutal force anyone who opposed the coming of the utopian state in which everyone would be free, equal and loving. To achieve that state of bliss one had to endure a period of killing and other acts of violence.

If one should not say that a period of violence and terror was not an integral part of the French Revolution, neither should one say that the people most closely associated with the Reign of Terror were just immoral and exceptionally cruel people, said Groen van Prinsterer. On the contrary, they were often people who unselfishly dedicated themselves to the highest principles of the revolution.

Groen provides a description of the man most often associated with the Reign of Terror: Robespierre. The passage that follows (he uses quotes from the writings of a Madame de Stael) could equally well be applied to ruthless oppressors like the recently deceased Ayaltollah Khomeini and Chinese Premier Li Peng, who with other hard-liners ordered the massacre in Beijing.

"Robespierre was neither more capable nor more eloquent than the rest; but his political fanaticism had a character of calmness and austerity which made him feared by all his colleagues." He prevailed because he firmly believed in the political theory of the Revolution and because fidelity to his convictions would not allow him to shrink back from the last and worst consequence, even if he were to stand alone. His utter selflessness, which sought only the triumph of the doctrine, gave him a "natural preponderance over those who halted halfway and flattered themselves that by faint-hearted inconsistency they could arrest the Terror whose underlying principle they themselves endorsed .... Robespierre illustrates the great truth that in the course of a revolution the most consistent party prevails in the end over the less consistent one, and that sooner or later every *principle bears* all *its fruits."* (Lecture XIII: "Reign of Terror" from *Groen van Prinsterer's Lectures on Unbelief and Revolution* by Harry Van Dyke)

The problem, in other words, is not so much the unusual time of terror nor the person who applies the doctrine of the revolution rigorously at the expense of human lives, but it is the belief system that people profess and adhere to either half- or whole-heartedly. "I am not the apologist of these men," writes Groen van Prinsterer, "but according to the doctrine of the Revolution I say that they deserve to be crowned with laurels."

Real problem is ideology

What happened in Beijing, therefore, is the result of the belief system set in motion by Karl Marx and Friedrich Engels. It is the product of the imagination of human beings who have devised a revolutionary way of ordering life: without God and without authority structures which are made subject to the Word of God. Instead of asking, What does God want of us? What is right and what is just as we order society? the revolutionary person decides that the highest norm is the common good, a norm defined and defended by the state.

The problem with most reports on the atrocities committed by revolutionary systems is that the cause is sought in the personalities of the leadership. To a certain extent that is true, of course. Highly disciplined personalities like the Ayatollah Khomeini are more dangerous as they apply the principles of Muslim fundamentalism than are less rigorous leaders. Hard-liner Prime Minister Li Peng is a greater threat to opponents than the more flexible Communist Party chief Zhao Ziyang, who was deposed a few weeks ago. But the real cause is not these unbending leaders but the false ideologies with which people flirt. These must be exposed for what they are.

Another trend in modern opinion is to focus on the symptoms of a sick society. We hear about the lack of human rights, the loss of life, the absence of freedom; and understandably so. Symptoms tell us that something is terribly wrong. But as long as only the symptoms are treated, as they currently are in the Soviet Union, people stop worrying about ideologies which enslave. When atrocities do occur, they are considered the product of a few crazy fanatics who are afraid of a little democracy.

Children of the Revolution

Ironically, the spirit of democracy as we know it in the West is first cousin to the spirit of revolution. Our democracies, too, are the offspring of the French Revolution. These democracies, we have discovered, also sacrifice justice and mercy on the altar of the "common good," better known as the will of the majority. Those who have sought equality in education for alternative schools know how impenetrable the walls of democratic societies are. Those who have pleaded for the rights of the fetus know what the "common good" does for the unborn. Those who have pleaded for the protection of wildlife and the environment know that societies governed by political lobbies and polls have no power nor desire to protect.

The revolutionary society, whether it be of the communist or democratistic variety, is founded on unbelief and on the illusionary idea that we need not heed the laws of God for such societal structures as schools, families, government and the rest of creation. Unless people repent of this declaration of independence from God, societies will flounder as they move from one form of humanism to another.

BW

GUEST COLUMNIST

But what about the whales?

Reinder J. Klein

According to tasteful television commercials — paid for with our own tax monies courtesy of the Progressively Conservative government — all of us have been living way beyond our means. We've been spending more than we could, really, or should have, and now we're in Dutch.

There you have it. We've done it again. It's all our fault, and Mike Wilson and Brian and the boys in Ottawa just stumbled upon the problem this year. And no one was more surprised to hear about it than John Turner and loving neighbour Ed, frustrated political stickhandlers both, now ragging the puck in their final moments of regulation time.

And so Michael Wilson, loved by his mother among others, announced deep cuts everywhere, cuts that will definitely hurt everybody, and some more than others. The time has come to pay the bill, he said, or at least the interest on it. And in mean little living rooms across the nation, glued to their old black-and-white TVs while languidly lounging on lumpy couches, the countless victims nodded a silent assent, deeply moved by so much insight.

Of course, the earnest message of that earnest Mr. Wilson worked. All at once Canada's poor — some 1,197,000 of them in Ontario alone — felt innocent no longer. They were guilty, all right. It was clear to them now. They *had* lived beyond their means, and now they had to pay.

End to luxury

No more condos for them, advertised in full-page spreads in Toronto's newspapers, the smallest units available for a mere $250,000 each. No more maxi-room mansions with multi-stall garages for their 1.47-child families. No more RVs, snappy roadsters, or even a cute Festiva for the little woman or the kid. No more golf and fitness clubs, tanning spas, mid-winter trips to the sun.

Life can be *so* rough. After all, did the poor have a choice in living beyond their means? Did anyone? To be sure, a person's life does not consist in the abundance of his or her possessions. But what choice does a man have (not to mention a woman) when the traditions and practices of his society daily seduce him into believing the very opposite? What can a man do, and perhaps a woman, when an entire culture is obsessed with success, with greed and ruthless competition?

What can an ordinary little guy, and perhaps a gal, do when riches, power and popularity are believed essential for a person's self-respect, when personal worth is measured in terms of real estate and bank accounts, when even Christians dream of financial windfalls, when they pray for blessings from above?

And when *governments* spend lavishly, and do so decade after decade, on programs and policies that are said to enhance the economy and guarantee our security, but which in fact institutionalize poverty, demean people and violate the planet, what can the little people do?

The real culprits

Who, really, lived beyond their means all these years, and why did they? Where did they learn this profligacy, this self-indulgence, and who encouraged them? Who are the beneficiaries of the ongoing exploitation explosion, and what do the "winners" do for losers? And what about all those who never even got to play, the bystanders, the victims?

Government officials and many other "responsible" individuals are now bemoaning a national debt they themselves fueled until it was, pollution-like, quite out of control. Now everyone must pay, of course; particularly those who can least afford it. But who was there to object, to counsel caution, to point to a different treasure? Where was the outraged voice, the compassionate voice of those who follow him who had no pillow for his head? Where is that voice today?

The nation has no doubt incurred a staggering debt, but are we really to believe it is merely financial? Isn't it a symptom of a more serious malaise, of a lifestyle ethically bleak and morally bankrupt? Perhaps it is not of a financial debt that our country is dying, nor of anything political, nor social, nor even physical. Perhaps we're simply choking on riches, suffocating on the effluence of our afluence.

One thing is clear. Paradise has not been regained by our credit-captive, free West, even though our beloved NATO and the insane arms race have kept it safe for ordinary drummers, Miller's salesmen, who died and who keep on dying, drowning like so many desperate whales, trapped by the cruel, encroaching ice fields of an arctic world.

Reinder J. Klein runs Educom Consulting in Woodbridge, Ont., and is a frequent contributor to Calvinist Contact.

Longer Letter *(For more letters see page 6)*

A new decade: a renewed vision?

Harry Groenewold's two-part series entitled "Christian faith and history" (April 7) and "A vision lost?" (April 14) make for timely, thought-provoking reading.

Thank you, Harry, for initiating this much-needed discussion in the pages of *Calvinist Contact*.

I want to make a few comments about the way you see the dilemmas we face and the questions we must answer.

A good alternative

You ask: "Are we using existing cultural institutions, such as church and school, to strengthen the defenses of a religious ghetto or as a means to pursue an uncritical ecumenical Christianity?" You may well be right that some churches and schools are guilty of ghettoism and isolationism. As a Christian historian, you may want to say more about this, why this happened and what can be done to break with this negative trend.

Of course, none of us ought to pursue "an *uncritical* ecumenical Christianity." To my knowledge, none of us do. Again, you may want to share with us where this is happening and why, as well as how, churches and schools can break with such powerless faith.

Perhaps you can also help all of us to move more meaningfully toward an *authentic* ecumenical Christianity that is grounded in a clear heart commitment to the Lord and Saviour revealed in the authoritative Scriptures, the Spirit's life-giving Word for responsible living in God's good creation.

You may also be right that "The majority of the clergy limit their concerns to theological and ecclesiastical matters," although that has not been my experience in the congregations of which I have been a member since coming to Canada in 1951.

Communal sharing

Be that as it may, the time is probably right for the clergy and the teaching professions in Christian education, which you say "scrambles for respectability and conformity," to get together with you and others to engage in open-hearted dialogue. Such dialogue should carefully explore biblically-obedient ways and means of educating and mobilizing all of us in the energizing service of God's coming kingdom of righteousness in the '90s.

Maybe out of such communal sharing of experiences and insights, in prayerful reliance on God's mercy and wisdom, we can help each other to (re-)discover the Christian spirit and vision that should guide us in our personal and communal witness in all areas and aspects of Canadian life. Maybe such a public event and ongoing struggle can help us clarify why and how we, together, can most meaningfully be and become a more healing witness in a wounded world.

Maybe this struggle, which should include all God's people, will enable the Reformed community to go beyond the "variety of religious options and experiences ranging from a personal pietism to rigid fundamentalism" which you rightly reject.

Maybe such an exploration would also enable our churches, Christian schools and Christian organizations to relate more constructively to Christian neighbours belonging to other churches with different theological backgrounds and various cultural strategies. Probably. The record shows that we have not yet done as well as we could have. We probably need a more comprehensive understanding of the gospel and a more positive appreciation of what God is doing in and through other Christians.

Ministry of reconciliation

In my view, to be culturally relevant is to be biblically obedient to the reconciling message and ministry of Jesus Christ, to *work out* what God has *worked in* us, and to do so in faith, with "fear and trembling" and complete reliance upon the Spirit for strength in carrying it through (see Phil. 2:12, 13).

"Therefore, if anyone is in Christ, (s)he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us" (2 Cor. 5:17-20).

Such a ministry of reconciliation requires humility, vision and wisdom, for we all are plagued by sin, we all know only part of the truth, and we all have much to learn from God and other Christians. This certainly has been my experience during many years of active involvement in ecumenical associations such as the Evangelical Fellowship of Canada and in social justice projects such as the Ecumenical Working Group on Abortion Policy.

Not only was my Christian commitment and vision enriched by the biblical contributions of brothers and sisters of different denominational backgrounds; I also learned that there are several legitimate ways of communicating the Good News without sacrificing any of its all-inclusive authority and Jesus' radical redemption from all sin and death to a whole new way of life. On the contrary, other Christians' insights have been of deep blessing to me; they have been real gifts from God!

I hope and pray that we and millions of brothers and sisters in Christ may grow in God's grace and knowledge and serve God and neighbours all the days of our life together.

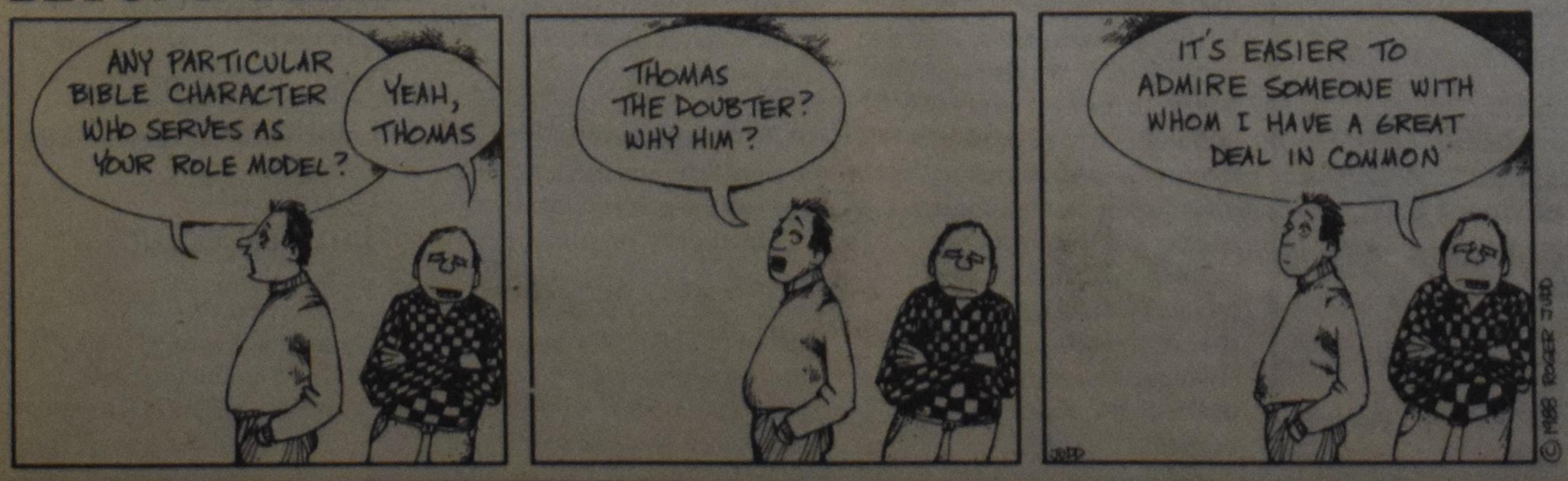
I look forward to reading your response.

Shalom!

P.S. Maybe the institutions for Christian higher education, the various Christian school teachers federations and the Council of Christian Reformed Churches in Canada can jointly organize a series of regional events on "A new decade: a renewed vision?"

Gerald Vandezande
Agincourt, Ont.

BEYOND BELIEF


ANY PARTICULAR BIBLE CHARACTER WHO SERVES AS YOUR ROLE MODEL?
YEAH, THOMAS
THOMAS THE DOUBTER? WHY HIM?
IT'S EASIER TO ADMIRE SOMEONE WITH WHOM I HAVE A GREAT DEAL IN COMMON
© 1988 ROGER JARD

Letters

Church mission needs careful consideration

It would have been good had Rev. Jack DeVries' "weeping spirit" (as he described his reaction to a recent church merger in a letter — C.C. May 26) led him to think a little more carefully about the concern all Christian Reformed churches have about evangelism, why we seem to have such difficulty with this and why we think we have such an apparent lack of success. Rev. DeVries could have started us off with a fresh look or a new discussion.

But perhaps Jack is not interested in discussion, nor in any deep thought about the task of evangelism. Frankly, I had expected more from someone who is a leader in the CRC. We all should wonder about the awesome task of reaching others with the gospel, but one way to help one another in this work is to encourage and seek to strengthen each other. Anyone can be negative and in a self-righteous manner condemn the past simply because things are not going quite the way we would like them to go.

Need for reflection

I do not believe that one can seriously be in favour of evangelism and say such nasty things about the CRC and yet expect that people are going to listen to you. Further, one needs to be honest in all of this. Jack, just what denominations "are planting churches by the scores in and around Toronto"? Are you even remotely aware of CRC church-planting ministries in the Toronto area?

What this topic needs is not simplistic, angry young men attacking the CRC, but some deeper reflection which results in understanding and consequently, which gives some direction to all of us concerning the theological and sociological dimensions of where we have been and where we are going.

Perhaps the topic of evangelism has been fueled of late by the success mentality of North American culture. Is it really such a biblical model to seek evangelical goals without the call to discipleship or the suffering image that the New Testament presents as the church's place in the world? These singular, hasty calls for doing evangelism without some thought concerning our place in our culture are not helpful.

Rev. DeVries has rather poorly dealt with the church that was used by the Lord to bring him into the faith. In fact, he has dealt rather poorly with the Lord deciding that the CRC has not yet become the church of the Lord Jesus Christ. That, surely, is not Jack's to decide.

Consider ethnicity

Could Jack tell us a little more about how "a quick look at annual budgets quickly tells the story ..."? How does that prove that the CRC does not evangelize? Has Jack any grasp at all of the ethnicity of the CRC and what we will have to do to grow with that awesome fact still defining us as a church so recently established in this country? Do we simply wish to be like other denominations that grow? Where is the discernment in this impatient call to evangelize that will encompass the missiology and cultural implications that the scriptures lead us to struggle with as we are lead by God's Spirit?

Glib, thoughtless and annoying harangues will not help; they will only lead to further complacency and despair. Come on, Jack, inspire us. Help us think and struggle in this most urgent and demanding dimension of being the body of Christ in the world. Anybody can gripe!

John Tenyenhuis
Etobicoke, Ont.

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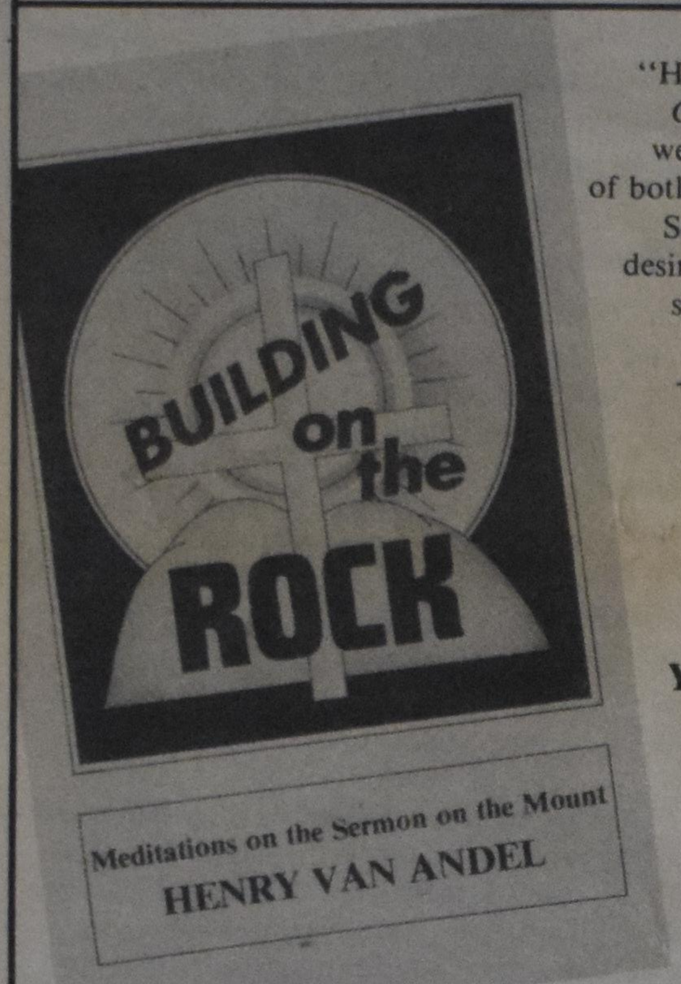

"His meditations in *Calvinist Contact* were an expression of both his love for the Scriptures and his desire to convey true spirituality to the readers."
— **Rev. Bastiaan Nederlof**

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The year 2000 — the year of prophecy?

Is there anything specific to think about when we talk about the signs of the times? So many Christians come up with the same statements about the day of Christ's return: "Nobody knows the day or the hour"; "One day is as a thousand years to the Lord"; "We always have to be ready"; "Just wait and see what is coming."

Is this the right attitude for a loving bride, while the bridegroom wrote so much about what would happen before his coming? Many times, Christ compared his relationship to the Church, which he bought with his precious blood, to a good marriage. He expects a longing bride to look forward to that glorious day when he returns and to live in the spirit of Maranatha.

No one knows the hour or the day, but the *time* is quite clearly illustrated. According to the January issue of the *Missionary Monthly,* the directors of the three best known Christian radio stations signed a mutual agreement recently in which they have vowed to reach every person with the gospel by the year 2000.

The editors of this magazine dedicated themselves anew to help gather the harvest before the King returns. They could not have taken into account then what is now happening in the Soviet Union and China. It must be a big surprise to them to see with what haste the bridegroom seems to be coming.

Why is there so little talk and study about the signs of the time, about which our Saviour told us? Is this corrupt, decaying world still too nice to leave? Think of Lot's wife. Think of Lot himself and how the angels had to drag him out of Sodom. His treasures and heart were still there. It was too hard for him to leave. In what kind of world do we live in Canada? Are we getting used to the terrible things happening around us?

Much has changed with respect to the protection of human life since I was born in 1913. The things which happen in our society must make us very scared. A real sign of the times is that lawlessness will increase. A mother of five children said, "I wish Jesus would come." Are you surprised? Maranatha!

P. Vandenberg
St. Thomas, Ont.

Report on abuse is a victory

After reading the story "Niagara churches adopt report on sexual abuse" in your June 9 issue, I felt the need to reply. This report is a big victory for families and victims of abuse, be it sexual, mental, physical or emotional. It is amazing that it has taken this long for ministers and consistories to become aware that abuse actually does happen in our circles. They always wanted to put it off and not talk about it.

After being persistent, and with strong family support, also from close friends, we have achieved a part of what we wanted to do. We very strongly believe in the right of women and children to be protected from abuse. All church members, including ministers and consistory members, teachers and school board members, must now realize that abuse will not be tolerated anymore, that they will have to deal with it and report it to the proper authorities.

Victims of abuse, do not be afraid to seek help. There are a lot of people who love you and care for you. Talk to people you can trust. There is help available for you.

Consistory members and ministers should attend seminars once or twice a year to learn more about abuse; and no exceptions — everyone attend. Consistories should also initiate discipline procedures against the abusers if they are not willing to repent and seek help, instead of protecting them because they are members in good standing in the eyes of the church and the community. We now have to protect the rights of the abused and give them all the prayers and support we can and show them they also are children of God.

Having been in consistory and having attended a lot of school meetings, I am amazed that we still have members serving who are very chauvinistic towards women. They show no honour or respect for them. Until we come to realize that women and children are just as much a part of the Body of Christ, and are just as much a member of our churches and schools and family life, the reality of abuse will not go away.

Some males still like to have dominion over the female, and want them to bow down to their power and authority. This is also why we have a lot of problems in our churches. The male is afraid of losing control. We are all one body in Christ. Once we accept that, we can all work together, and our churches will be better places to come to worship and have full communion of the saints.

A member of an abused family

Hammer column

Re: A. Peetoom, "It's sexism, not theology" (May 26, 1989) — The nail on the head.

Marta and Dik Habermehl
Cobourg, Ont.

Cinema summaries

Marian Van Til

Dead Poets Society

Rated PG
Stars Robin Williams, Robert Sean Leonard
Directed by Peter Weir

There is a lengthening list of movies which praise charismatic teachers or which eerily unearth the darker impulses of students. A quick glance at *Dead Poets Society's* plot may cause one to want to add it to the list. But this one is in a class by itself.

The setting is Welton Academy in the 1950s, a New England prep school for boys (filmed in the state of Delaware). The place is breath-taking: stained-glass-bedecked, neo-gothic buildings nestle along a river bank amidst rolling hills covered with orange and golden autumn trees.

But the students here have no time and little inclination to revel in such beauty. These are dutiful sons who must work as diligently to fulfil the dreams of their buttoned-down fathers as they do for themselves and their own futures.

Into that safe and respectable atmosphere strides John Keating, an alumnus who has returned to teach English, and in the process, to teach his charges to think for themselves and to back their beliefs with actions, even when that may mean going it along. That this role should be played by one of North America's most brilliant comedians seems odd at first because this is a serious film (though not without humour). But Williams infuses the part with the right blend of wit, sensitivity and restraint, making it easy to believe that the John Keating, who we learn was a rebel student and the founder of the "Dead Poets Society," could have matured into John Keating the compassionate free spirit who longs to see his students make their *own* marks on the world. (Comedians are usually, by their very makeup, outsiders — sometimes "dangerous" people when viewed by the establishment; perhaps that's why Williams understands this role well.)

Suck the marrow of life

Despite the teacher's pivotal role, this film is about the students (there are long stretches when Williams is off-screen). After being inspired by his classes, seven of Keatings' students resurrect his Dead Poets Society. They meet in a cave near their campus to read poetry — gaining insights from the great writers of old and, as a result, grasping how to live life full-out (or as Thoreau put it, "to suck the marrow of life."

The characterizations are rich and realistic. Each student has his own quirks and his own unique approach to problems. We see one smitten by a girl he meets at an off-campus dinner. Another has parents who don't seem to notice whether he's dead or alive; he belittles his own abilities and his lack of confidence makes him terrified of assignments which must be read in front of the class. On the other hand, a third boy, the head of the new Dead Poets (Robert Sean Leonard), has a father who tracks every move he makes, who gains vicarious satisfaction from his son's accomplishments and who has legislated that the boy *will* become a doctor instead of an actor as the son wishes.

When tragedy strikes, the school administrators need a scapegoat and Keating, with his unorthodox teaching methods and free thinking, is it. We then find out whether the students have actually taken Keating's instruction to heart or whether they have just been playing at being nonconformists.

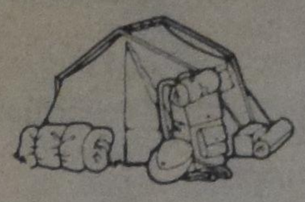
Ultimate trust

This film's starting point is obvious: it is a clear celebration of the loftiest goals of humanism; it applauds the human spirit's yearning to be unfettered; it chronicles attempts by the young to throw off the chains of conformity and shallowness. (This is aurally enforced as Keating strolls around Welton Academy whistling the monumental "Ode to Joy" from Beethoven's *Ninth Symphony*, based on Schiller's famous paean to human freedom and fraternity.)

Because we know through faith and experience that such ultimate trust in ourselves is sooner or later a dead-end, this movie may leave Christian viewers feeling melancholy despite its rather upbeat ending. (Interestingly, these are supposed to be Christian people — the students and teachers start each day in chapel and go through all the right motions.)

This is a well-made, beautifully acted film which effectively presents universal human dilemmas. *Dead Poets Society* does have something to say to *us*, not the least about the value of literature and education. Despite its "humanism" we would do well to think on some of its lessons. We increasingly comfortable Christians, as much as anybody, need to be encouraged to break the fetters of conformity, to be challenged by, rather than afraid of, change — of reformation. Because each Christian must examine to what extent he or she is willing to "stand up for what you believe, even if you have to stand alone," this is a film worth seeing.

For the time being...



No Mother's Day for me

Johanna Peetoom

(I know this is "my" column, but I'm happy to step aside this month to let my wife speak her piece. — Adrian Peetoom)

I received a "Happy Mother's Day" card from our eldest daughter this year. She thinks it's the pits that we never celebrated this day when she was still home.

I was surprised to hear of her regret, especially remembering the many times I had explained why our family hadn't celebrated the day and why *I* wasn't interested in celebrating Mother's Day. When I was young, my father proclaimed every day to be "Mother's Day," devoted as he is to his wife, our mother.

My own children graciously brought self-made kindergarten and Grade 1 gifts, and I patiently suffered burnt-toast-with-hard-boiled-eggs breakfasts in bed. But as soon as our children were old enough to understand, I explained my views on the event — to their satisfaction, I had presumed.

I discussed this year's card with another daughter and stated my case once again. She chuckled and said that she remembered my explanations to her when she was about 11 (some 14 years ago) and that I hadn't changed a bit. "Mom, write it the way you just told me," she said. So I did:

"What do you know, it's Mother's Day on Sunday. The family gets out this old throne, dusts it off, repairs and restores and decorates. OK Mom, this is YOUR DAY. *Hupsakee* on your throne you go. I get dusted off, restored, repaired, decorated and hoisted on the throne. For a while I get a lot of attention, care and thought. If I'm lucky it lasts the entire day. Then I climb down and the throne is put back and forgotten and the whole business shelved until next year.

"It's in the interest of merchants to continue this day of course — like Christmas. But every Mother's Day brings home how artificial is this elevating of a profession that is *not* valued the rest of the year. It is hard for women to experience being valued as mothers and homemakers, especially when all other professions get salaries and social standing. Mothers who have made the choice to work outside the home draw that difference to my attention all the time.

"As for me, I cannot see Mother's Day making sense, even in the past when most women stayed home and had no other choice. They were lumped together with children inside home walls, elevated for a day and then lowered back again.

"I don't need it. I'd rather have my daughters tell me what they're reading, read the same books myself and share views about them. I'd rather have my son tell me about his powerful memories about the books he's now reading to his own children, books I read to him a few decades ago. I'd rather enjoy my youngest daughter's daily 'bopping about the house,' as she calls it. Each day when at least one child touches my life is Mother's Day for me.

"But it occurs to me that some of my children will have different views and a great need to have Mother's Day celebrated. I promise to be gracious."

Johanna Peetoom is the wife of regular columnist Adrian Peetoom — who is prone to buy her flowers seldomly, but always totally unexpectedly.

Poetry contest deadline June 30: Canadians urged to enter

SANTA CRUZ, Calif. (APA) — The deadline for entering the American Poetry Association's contest is June 30. The contest is open to everyone and entry is free.

The grand prize is $1,000 and the first prize $500. There are 152 prizes worth $11,000 in all.

"Six Canadian poets won prizes in our last contest," said Robert Nelson, publisher for the association. "We urge more Canadians to enter. Our judges look for new and unknown poets. You do not have to be a professional poet to win."

Poets may send up to six poems, each no more than 20 lines, name and address on each page, to American Poetry Association, Dept. CT-43, 250-A Potrero St., P.O. Box 1803, Santa Cruz, CA 95061. Poems mailed by June 30 are eligible to win. A new contest opens July 1.

Poems are judged on originality, sincerity and poetic feeling.

Each poem is also considered for publication in the *American Poetry Anthology*, a leading collection of contemporary verse.

Every poet will receive a copy of the "Poet's Guide to Getting Published," a four-page booklet full of useful information.

During seven years of sponsorship the American Poetry Association has run 30 contests and awarded over $120,000 in prizes to 2,900 winning poets.

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Church

Marian Van Til, page editor

Vietnam Protestants divided over relationship to government

HONG KONG (REC) — A burgeoning house church movement has arisen in opposition to the Evangelical Church of Vietnam, according to a report by Ron McMillan of News Network International after a recent visit. The house church leaders are suspicious that the government corrupted the leadership of the ECVN, the main Protestant church in Vietnam.

The protest is not well founded, however, according to Bob Reed of the Christian and Missionary Alliance (C&MA). The ECVN was founded by C & MA missionaries in 1927, and many leaders resist pressure from the Vietnam government. No conferences have been held for over a decade because the leaders refuse to allow government-nominated speakers on their platforms. Nevertheless, some infiltration into ECVN leadership by government sympathizers has taken place.

It was in the early 1980s that a split emerged. A group led by some pastors who had been removed from their pulpits formed an underground movement. This group claimed that it was impossible to follow the leading of the Holy Spirit because of government domination of the leadership.

Patriotic front?

The government has tried to set up a patriotic front organization for Protestants, similar to those in China, but has so far not eliminated the former church structures of the ECVN.

The Roman Catholic Church made up a significant proportion of the population in South Vietnam when it was conquered in 1975. The government did not demand a full separation from Rome as some other communist countries have done, although they have attempted to set up a committee of "Patriotic Catholics." In the last two years, the government has been anxious to please the Catholic Church. They have apologized for "mistakes" and allowed them to open a seminary. In the meantime, the church is growing. McMillan witnessed 2,000 people, young and old, at a 5 a.m. mass in the city of Dalat.

Home missionaries open France as new field for World Missions

(CRWM) — Working with Operation Mobilization in France served a dual purpose for Harold and Elsbeth Kallemeyn. It was during this time that they met each other, and felt a call toward full-time mission service.

"We both felt during those years the need for the French to hear the gospel," Elsbeth recalls. "I remember how I cried because people simply refused to hear it."

The Kallemeyns have served as missionaries for Christian Reformed Home Missions in French-speaking Quebec since 1980. Harold and Elsbeth, along with their daughters Miriam, 12, Christine and Anne-Marie, both 10, will become the first missionaries to France for World Missions when they move to Aix-En-Provence this fall. Harold will be a faculty member at the Faculté Libre De Théologie Réformée, with a specific assignment of co-ordinating the development of a practical theology department and a field education program at the seminary.

Harold has studied for the ministry at a variety of institutions, including Moody Bible Institute, Calvin College and Seminary, and Faculté De Théologie — Université de Montréal. Elsbeth has worked as a nurse in hospitals and clinics in her native Switzerland, as well as England and France. She will use her experience in dealing with anxiety and stress to assist Harold in their ministry of hospitality to the students.

"One challenge which faces us is to encourage and enable students to be involved in a significant ministry within the church during their time of study," Harold explains. "A more fundamental challenge will be to encourage their spiritual development."

New Presbyterian moderator

Paul De Groot

EDMONTON — Rev. Harrold Morris of Toronto has been named moderator of the Presbyterian Church in Canada.

Elected moderator at the church's General Assembly, held early June in Montreal's historic congregation of St. Andrew and St. Paul, Morris will head the 215,000-member church until the next General Assembly, a year from now.

An Alberta native, Morris was ordained in Edmonton in 1957, and has served congregations in Lloydminster and Grande Prairie, Alberta; Vancouver, British Columbia; and Listowel, Ontario. Since 1980 he has been senior minister of Glenview Church, Toronto.

Morris has also served on various boards and committees of the Presbyterian Church in Canada, the Canadian Council of Churches, the Canadian and United Bible Societies, and the Toronto Interfaith Committee on AIDS.

A close friend during his Alberta years, Norma Proudfoot, says Morris is a popular and outgoing man who could lead both a rousing sing-along and a Bible study.

"He'll do well as moderator," said Robert Proudfoot of Edmonton, Norma's husband.

A widower, Morris has three daughters, one of whom is a Presbyterian minister in Calgary, Alberta.

Scottish churches move closer together

REC — The Scottish Council of Churches will be replaced by a body to be known as Action of Churches Together in Scotland (ACTS). Ten churches will be involved in ACTS with the aim of more co-operation, joint study, and theological reflection and consultation at all levels. The 10 churches include the Church of Scotland and the Scottish Roman Catholic Church.

The report on the development said that the success of ACTS will depend on a "conscious act of self-denial by the churches, so that when new work is proposed, in every department of church life at every level ... each does not simply go ahead as before, as if no one else existed."

Both the Free Presbyterian Church and the Free Church of Scotland remain outside of this movement.

Christian Rural Service director killed

UGANDA (CRWRC) — Gad Bileti, 32, died May 9, 1989, during a bandit attack on the vehicle in which he was a passenger.

Bileti was Christian Rural Service (CRS) director in the Arua diocese for the Church of Uganda, a CRWRC partner in ministry to needy farm families. He had responsibility for county supervisors and agriculture extension workers, as well as for keeping up his own farm.

Four bandits attacked the vehicle in which Bileti was riding with others to visit some of the farm sites. An armed soldier with the group opened fire and the bandits responded in the same manner. In the ensuing confusion, Bileti was run over by the vehicle.

A talented Christian, Bileti had given up the security of a government teaching job to become CRS director.

He leaves behind a pregnant wife and three children.

CRWRC planning consultant John Hooyer worked closely with Bileti to renew a hopeful vision of a better future for the Ugandans of the West Nile district.

Your prayers are needed for the Bileti and Hooyer families, and those involved in the CRS program.

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In Memoriam
Johanna Veldstra

On behalf of all the volunteer distributors and associates of C.C.I.C. we extend our sympathy and support to Mr. Harry Veldstra and his children Simeon, Carolyn and Aaron in the recent passing away to glory of your dear wife and mother, Johanna.

"You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand." Psalm 16:11.

We wish to express our gratitude for having known and worked with Johanna as well as being a part of her dedicated love for the work she did for her Lord.

Mr. G. Lock — Chairman of the Board
Mr. P. Venema — Treasurer
Mr. R. Heersink — Managing Director

Close to the deadline — Fax it

Calvinist Contact has recently acquired a facsimile machine. We expect that many of our columnists, advertisers and readers will make use of this quick means of sending articles, ads and other communications. Our Fax number is (416) 682-8313.

We do ask those who submit communications to preferably send typed material, or otherwise messages written in clearly legible, black print. Include such information as name of sender, address, Fax or telephone number.

For Crossword puzzle see page 19

Courier

THE KING'S COLLEGE NEWSLETTER

Vol 15, No. 2 Summer 1989

The King's Buys Land

The Board of Governors of The King's College, in a special meeting held on May 27, 1989, approved the purchase of land in the City of Edmonton for the eventual development of a permanent campus. For a price of $918,270 the College will soon hold title to 34 acres of land located on the south-east corner of Whitemud Freeway and 50th Street in the suburb of Millwoods.

This location is at a major intersection in a developing area of Edmonton. It was chosen over other sites because it most meets all the requirements for a PERMANENT CAMPUS, namely:

- has potential for long term development (25-50 years)
- is a highly visible location; a wonderful witness in the city
- is readily accessible by car and public transit
- is accessible to the University of Alberta, churches, shopping and the city centre
- has potential for on-and off-campus student housing,
- could be obtained at a moderate cost.

When area development is complete, this property will be bordered on the east and south by a variety of residential housing. A large recreational park is under development directly across 50th Street. The area to the north, across the 4-lane freeway, is zoned for light industrial. Coincidentally, a local Pentecostal church has also purchased land in the same area. The two institutions will most likely be "across the street" neighbours. The possibility for some sharing of facilities exists.

Future Site of The King's College located on map of Edmonton

PHASE ONE of the campus development is tentatively scheduled for completion by 1992. The date would be the earliest that the College could move. This first phase would most likely include construction of 120,000 square feet of academic and adminstrative building space for up to 600 students, and 40,000 square feet of on-campus housing for about 200 students. The academic buildings would consist of classrooms, offices, labs, studios, library, study and recreational space, cafeteria and food services, auditorium, chapel and gymnasium. Costs for services, construction and land improvements are estimated to be $12,000,000.

The search for a site began in earnest in 1988 with the formation of a Site Acquisition Advisory Committee. The committee members were Henry Dekker (developer and contractor), Jim Dykstra (developer and contractor), Sid VanderMeulen (realtor), John VanderVelde (retired businessman), John VanGinhoven (past chief executive officer, Christian Credit Union), Fred Voogd (electrical contractor), and College staff Dr. Henk Van Andel (President) and John Rhebergen (Vice-President, Administration) ■

inside...

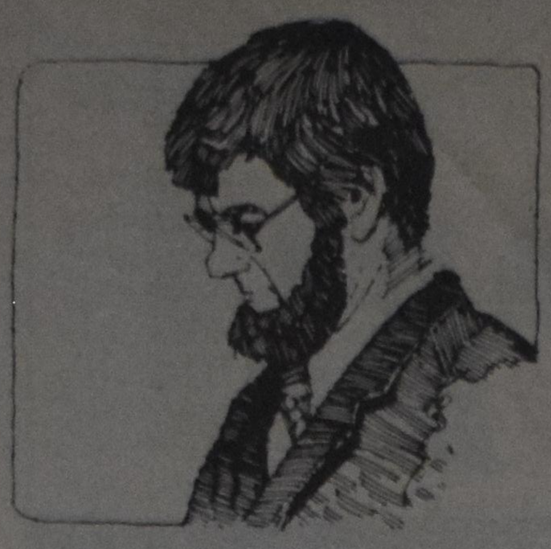
- Presidents Message

- Faith and Learning Conference

- Convocation

- Volunteers

President's Message — *Facing New Challenges*



As you can read elsewhere in this COURIER, on the last Saturday in May, The King's College Board of Governors made a historic decision. After a discussion which spanned 9 months and 3 Board of Governors meetings, it was decided to go ahead with the purchase of 34 acres of land in south-east Edmonton for the future development of a permanent campus for the College. It was a step made with some fear and trembling, but nevertheless a step in faith.

With this purchase, the College has begun a process of campus development which will occupy much of our time and energy in the next five years. Although we have been talking about the need for finding alternative facilities for a few years already, the step that was taken may still be a surprise for many, and it raises a multitude of questions.

I want to address some of these questions with you because I believe it is important that our supporting constituency understands the background and reasons for the Board's decision. Not all questions have answers as yet, and even if they do, we may not all agree on the answers. Nevertheless, I want to share with you some of my thoughts on these issues, which I believe are also shared by the Board in support of their decision.

1. *Why does King's have to move?*

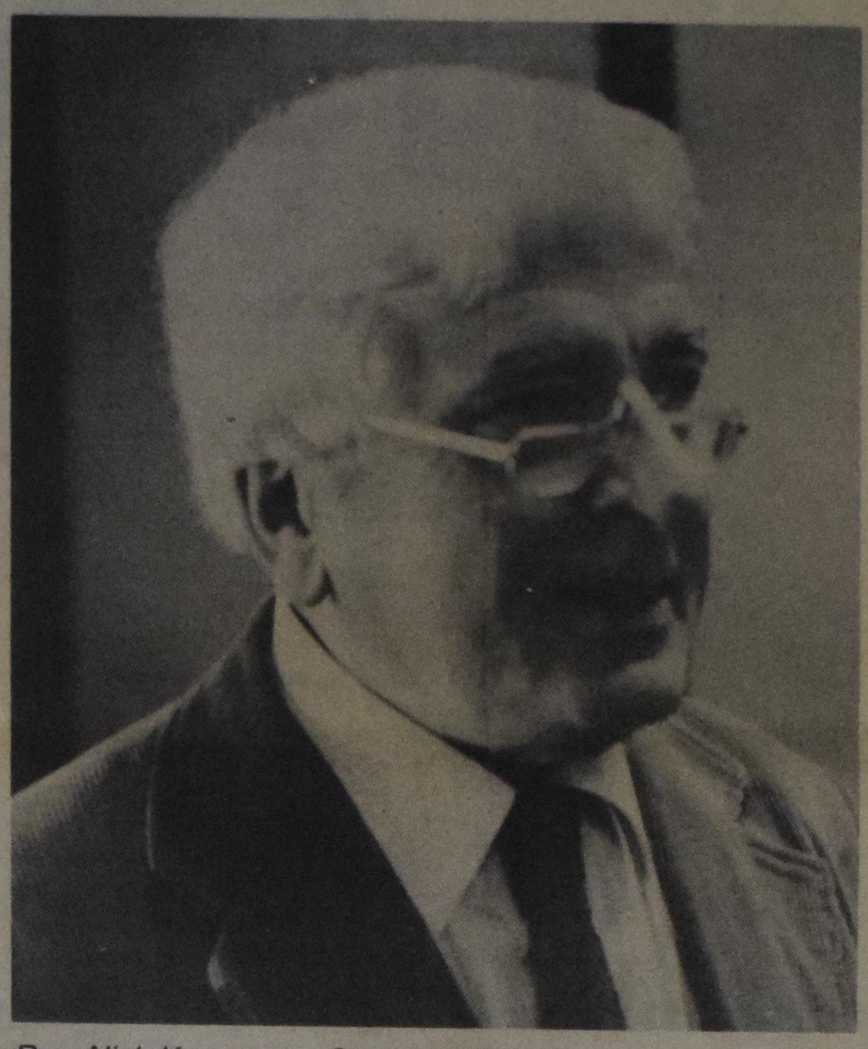
As we have written before, the growth of The King's College is such that we will exceed the capacity of our present facilities in a few years. Fulfilment of our mission as a viable university-level institution requires that we grow much beyond our present size, and we cannot do that where we are now. Besides, the periodic lease arrangement which the College has for its present facilities does not provide us with the assurance and stability of a site in the long term. It may be possible to purchase our present facilities and some surrounding properties fo accommodate significant growth, but this option was deemed to be less than ideal. Because of the urban location, potential for expansion is limited, and the expansion possibility can only be acquired at great cost. In addition, we would have to build significant new structures (e.g. a gymnasium and auditorium), and renovate and upgrade existing structures extensively. The total cost would be high, with limited potential. Even though our present location is central and very accessible, our judgement was that the disadvantages of developing it into a permanent campus outweigh the advantages. Thus we looked elsewhere for possibilities of a permanent facility for King's.

2. *Why was the site on Whitemud Drive chosen?*

The Site Acquisition Committee considered many possibilities. Since we wish to have the potential for a permanent campus of a thousand students or more with possibility of housing on campus for a significant fraction of these students, we determined that ideally we should obtain a site of about 40 acres. It is very difficult to find that much land in the city, especially near the centre of the city. We considered some smaller plots near the centre, but these were prohibitively expensive. While it is possible to obtain sizeable tracts of land in industrially zoned land, this was deemed to be unsuitable. We decided that our best options were to purchase land ready for development in a residential suburban district with good access to city amenities and the university. The Whitemud property has a lot to recommend it; it is adjacent to the crossing of two major roads, one of which is a freeway; it is in the last undeveloped section of the Millwoods community which is a carefully planned residential area in southern Edmonton of about 8 square miles, with a population approaching 100,000. Access to the city centre and the University of Alberta by car is excellent; it is on existing bus lines, across from a large park, and the price of land was very reasonable. We believe that it will be possible to develop an attractive suburban campus without isolating our students from the rest of the city.

3. *Will the new site change the character of King's?*

Clearly, our new campus, when it is finally built, will provide us with very different physical surroundings. Presently we are almost downtown, with all the environment that comes with that—much traffic, crowded streets, noise, dirt, and lots of "city life". Our students and those who work at King's have grown to like our present surroundings in spite of some of its disadvantages, and we will miss it. We can speculate on what our new surroundings will be like—it will definitely not have the downtown character of our present location, although I believe it will still be a lively place, but more in a suburban style. I believe that our facilties will be much better—better classrooms and labs, better facilities for student life, better sport and physical education facilities, fewer problems with dust, dirt and noise and a lot more room to develop and grow.



Rev. Nick Knoppers - Campaign Chairman

NICK KNOPPERS ACCEPTS CAMPAIGN CHAIR

The King's College Foundation—Canada, announced its full endorsement of the decision by the College Board of Governors to purchase land for eventual campus development. The Foundation has committed itself to a multi-year capital campaign to finance the initial purchase and subsequent construction. It has invited Rev. N.B. Knoppers of Edmonton to serve as chairperson of the Capital Campaign Steering Committee.

Rev. Knoppers, in accepting the appointment, spoke of his deep love of the College and his firm conviction that a permanent home for The King's College was the next logical and necessary step in the development of the College. Referring to the monumental task before us, Rev. Knoppers said we embark on this venture with fear and trembling, but with faith in God.

Members of the Capital Campaign Steering Committee are Peter Den Haan (New Westminster), Ken Karsten (Claresholm), John Leder (Edmonton), and Tom Mumby (St. Albert). This committee will work closely with College staff Coby Benoit (Development Officer), John Rhebergen (Vice-President, Administration) and Dr. Henk Van Andel (President).

The King's College Foundation-Canada is a charitable organization incorporated in 1985 for the purpose of providing long term capital benefits to The King's College. Presently, 28 men and women from across Canada are active as directors or members.

I am convinced that King's will not change in terms of its direction, emphasis, and program. Our current curriculum is not much determined by our surroundings, and I believe we can carry out our mission equally well in a suburban setting. We are also determined not to develop the campus and its facilties in isolation from the city. We believe that the student experience should include a healthy interchange with our city environment, and we will continue to provide opportunity for that even though we are not downtown.

4. *What are the next steps, and when will the College move?*

We need to do quite a lot of work before the College can start to build, let alone move in. Since the land is undeveloped, we need to get approvals from the city to establish a campus. This involves a modification of a neighborhood structure plan, a zoning change, and subdivision of the land. We believe this could take a year or more. Subsequent to that, we need to plan the details of the campus, and to build. The total process should take a minimum of three years, and possibly more. Thus we don't foresee moving until 1992 at the earliest.

5. *How much will this cost and how will the College pay for all this?*

Elsewhere in this COURIER, you will find an estimate of what an initial campus for 500 -600 students will cost. The numbers are large. They present us with a tremendous challenge. They fill us with a certain amount of apprehension. We need a lot of faith and encouragement to contemplate these expenditures.

Yet, I do not believe the College has much choice. We have never yet, in our ten-year history, spent money on permanent facilities for the College. It was not possible to do so, and we have been very much blessed with the temporary facilities which we were able to rent. But the time has come to accept the consequences of what we have started, and we have known from the beginning that eventually some significant capital expenditures would be required.

Our current financial situation is relatively stable, and I believe we are in a position to tackle this new challenge. We have reason to believe that our funding for operational expenditures from the Government of Alberta will improve in the next years, so that our fundraising efforts can be more geared towards capital needs. When we fill this new campus with 600 students, our budget for operations will be about $4.5 million. Thus, the capital outlay will be of the order of three times the annual budget, which is not unreasonable. We hope to raise sufficient funds to pay for about one-half of the cost of the campus in a multi-year fundraising drive. This will then leave us with a manageable debt to amortize over a longer period.

continued on page 3

King's Hosts Faith and Learning Conference

May 5, 1989 marked a historic occasion for the Christian liberal arts colleges of Alberta. It was the day The King's College hosted the first Private College Coodinating Council Inter-Faculty conference, and the topic for consideration was "Faith and Learning". The conference was organized around two views on the subject: the view that advocates integrating faith and learning, and the view that faith and learning are inevitably in tension with each other and that this tension is healthy.

Dr. Harry Groenewold, long-time King's history professor, presented the case for integration of faith and learning, noting that the problem of the relationship of faith and learning is not a new one but reaches back to Tertullian's "What has Athens to do with Jerusalem?".

Dr. Groenewold went on to argue that a healthier response is to see Christian scholarship as a search for meaning and purpose, as believing activity. Christian scholarship fosters the development of a worldview, and it helps fulfill the mandate of Genesis 1.

Dr. Dittmar Mundel, Religious Studies professor at Camrose Lutheran College, presented the view that faith and learning are inevitably in tension, but he hastened to note that tension implies relationship, not a two-sphere or compartmentalized approach. He based his argument on the assumption that there are great unknowns in our experience God, the world, and fellow humans and he described the relationships as dialectical. Much of his position was derived from the work of Dietrich Bonhoffer who believed that whereas learning gives knowledge and thus control, faith lives by non-mastery.

The two keynote addresses served as the jumping-off point for the day's discussions. In the afternoon faculty members from the four participating institutions (Camrose Lutheran, Concordia, Canadian Union, and King's) met with colleagues in related areas of study to get acquainted and to apply the ideas of the keynote presentations to their disciplines. After animated small-group discussions, the conferees reassembled for reporting and a closing panel discussion.

The overwhelming reaction to the conference was that it was an idea whose time had come and that we should do it again. Several people have suggested a more practical focus in subsequent conferences and more attention to the particular discipline areas. One major benefit that all appreciated was simply having the opportunity to get to know the people at other institutions who are in similar disciplines. Connections have been made that will strengthen the Christian academic community in Alberta in future years ■

Dr. S. Keith Ward, Vice-President (Academic)

The King's College Class of 1989

King's Grads Double in Number

The King's College' class of '89 numbered 25 on April 29 — more than doubling the number of last year. This rate of proliferation has become a conversation piece: 38,000 by the year 1999! This is, numerically speaking, symbolic of our rate of growth, for which we are indeed thankful.

This year All Saints Cathedral was the setting for convocation day. Grads and guests totaling 225 enjoyed an afternoon buffet luncheon and program in the large open foyer outside of the church itself. Later in the evening, ceremonies began, highlighted by guest speaker Dr. Loren Wilkinson, professor of interdisciplinary studies at Regent College in Vancouver. Dr. Wilkinson emphasized the specialness of our mandate and then proceeded to give historical basis to our roots. It was indeed a pleasure to hear another perspective on Christian liberal arts education.

In addition to the presentation of 25 bachelor of arts degrees, there were 11 diploma recipients in the disciplines of arts, commerce, and church music. Joanne Roux was the winner of the Governor General's Award, while Charles Stolte accepted the Jubal Award. Natalie Cook and William Nederlof were elected by fellow students to receive the Charles S. Noble Award.

The graduates chose a verse from Hebrews as their theme for convocation: "Let us run with perseverance the race that is set before us...". As valedictorian Ron Vandenbrink aptly put it, sometimes we don't always know what our own striving might be, but in the end The King's College touches and changes our lives in ways we never thought possible ■

Nancy Olthuis,
Communication Coordinator

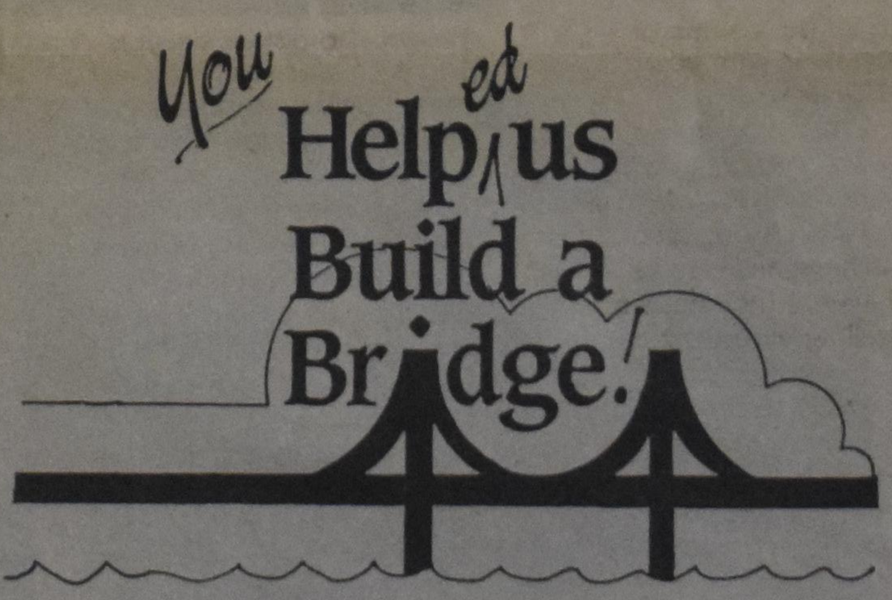
PRESIDENT'S MESSAGE

continued

I am sure there are many more questions. We will be writing about this project in a number of communications in the coming months and years. We also hope to launch a major fundraising drive in the coming months. This too will be accompanied with more detailed information.

I hope that you will share in our excitement and joy which accompanies this first important step in campus development. I also ask for your support in this venture in all the ways you can give that. Please pray for King's and its people. Continue to support us with your gifts. We also ask you to join us in working hard to make this new campus a reality ■

Henk Van Andel, President



YOU HELPED US BUILD A BRIDGE! between the actual cost of a college education and student tuitions. Many thanks to almost 80 coordinators, hundreds of canvassers, and thousands of donors who contributed to The King's College Annual Spring Fundraising Campaign. So far, we have received $245,000 with a few churches yet to be heard from. These hundreds of volunteers have made this a successful campaign. Without their help and commitment many services at The King's College would not be available. We ask that you continue to support the College in your prayers as we embark on a new decade of providing a Christ-centered education for our youth.

Coby Benoit, Development Officer

What does Christ have to do with a university education? . . . Everything!

The King's College features:

- *3-year B.A. and B.Sc. Degrees*
- *Friendly, supportive community*
- *Active student life*

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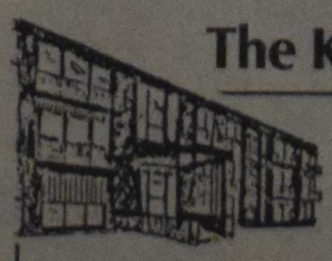
The King's College Residence



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Courier
Vol. 15, No. 2
Summer 1989

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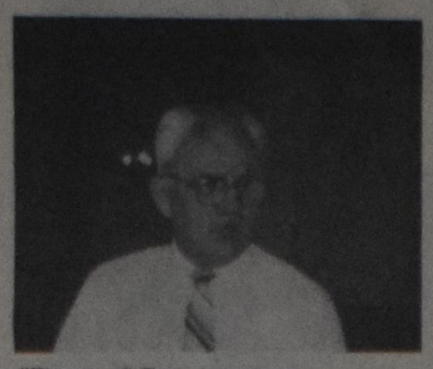
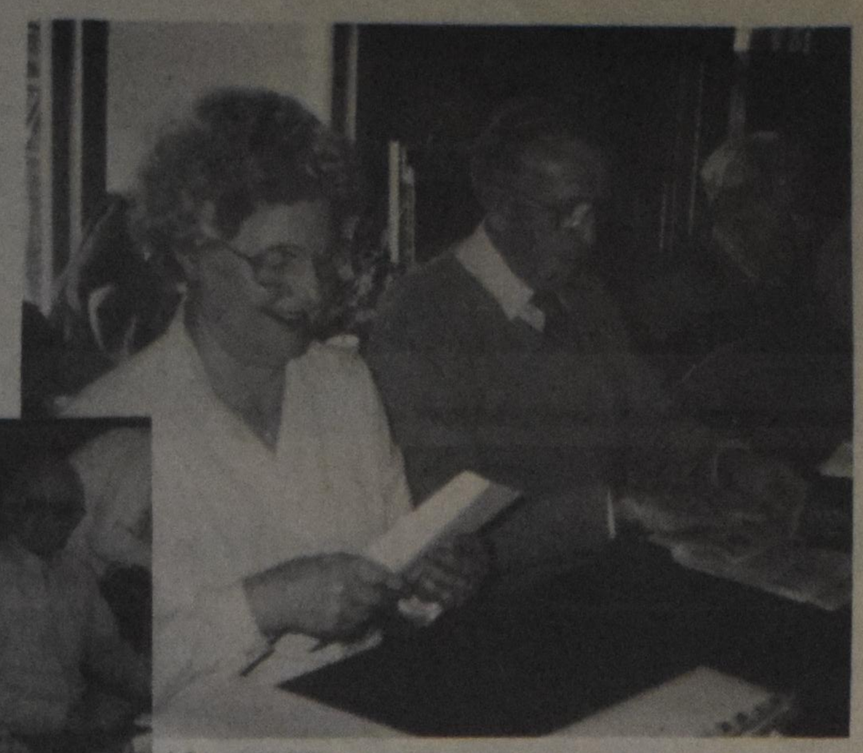
The King's College is a Christian liberal arts college offering university-level education.

A Salute to Volunteers



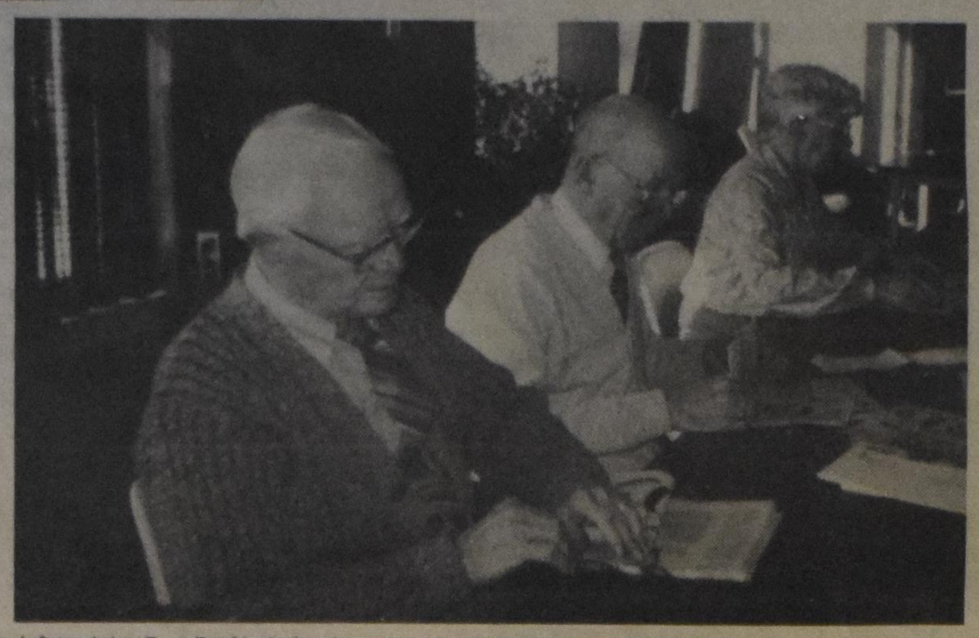
"Foreman" Tony Leenheer



left to right: Wilma and Willem Verveda, Gerrit Toornstra

left to right: Gerrie Vanderberg, Fred Risselada, Martin Rietveld

Nick Niemansvandriet



left to right: Ben DerNederlanden, Jan Vanderberg, Jenny Rietveld

left to right: Gonda Leenheer, Fen Vandersluis, Jannetje Duiker,

Seniors Make Mailouts Look Easy

There's a group of volunteers at The King's College that make mince-meat out of major mailouts. The "Take-a-Break" group composed of eastend seniors join forces several times a year to label and stuff envelopes. These mailouts which go out to The King's constituency usually number 6,000-7,000 and that's a lot of peeling and stuffing.

The seniors are only a phone call away and a group of 14-16 will arrive promptly at 9:00 a.m. to attack the job at hand with a cheerful vigor. I would like to take this opportunity to recognize the valuable service that these people have been giving to the College for the past several years. They have graciously given their time and energy to complete a task that can be very tedious and time-consuming. In addition to those seniors pictured, the College would also like to thank:

Donald Adema
Mary & Okke Anema
Ann Beens
Catrien & Ubel Cazemir
Corrie & Jacob Horsman
Ann & Bob Veenstra
Jane & John Vriend

KING'S KLIPS

Reta Haarsma, proprietress of The King's College Bookstore would like to thank the Student Coordinating Committee for their cheque of $230 to help send books to Accion Ecumenica in Caracas, Venezuela. Accion Ecumenica is a group of pastors, priests and laymen working out of Venezuelan churches to promote an ecumenism derived from the Venezuelan reality in its religious and cultural dimensions.

Congratulations to students **Nancy Dewith** and **Carla Smithson** (1988-89) who have won *Canada Scholarships in Science and Technology.*

Dr. J.K.K.(Kobie) Kloppers has been awarded a Canada Council Grant for composing a new work this summer. The work, which was commissioned by Rideau United Church in Ottawa for the inauguration of their new 3-manual pipe organ in November 1989, is a 10-minute festive anthem on All Creatures of our God and King. It is written for a 4-part senior choir, children's choir, handbells, trumpet, 2 flutes, percussion, and organ.

Treasurer Marie Greidanus

The King's Guild Gears for Fundraising Year

Recognizing volunteer efforts would not be complete without a thank you to The King's Guild. This year marks the end of an "era" with the departure of several members. Long-time incumbent Nettie Fennema will be taking up residence in Bowmanville, Ontario where her husband Chuck has accepted a call.
The King's College would also like to recognize Edith Sinnema for her years of valuable service as secretary.

Over the course of a year the Guild conducts many fundraising activities: A rummage sale, several fashion shows, an annual arts and crafts sale, and a mall sale, not to mention catering the President's Breakfast. The College is then able to purchase valuable items which are not able to be covered in the budget. Every fall this "wish list" is welcomed by faculty and staff alike.

Thank you, ladies of The King's Guild, for your valuable time and effort—many times behind the scenes but in the forefront of importance in The King's College community ■

The King's Guild: *seated (left to right): Fen Vandersluis, Hilda Binnema, President Emma VanDoesburg, Roely Vandermeulen, Nettie Fennema. Standing (left to right): Nancy Olthuis (Communication Coordinator), Bartie Knoppers, Grace Jansen, Janny Konig, Alice Navis, Grace Velsink, Hannie Kolkman.*

Grand Rapids Bible teacher to head *The Banner*

Marian Van Til

The Synod of the Christian Reformed Church has chosen a military chaplain and long-time teacher as editor-in-chief of *The Banner,* the denominational weekly. Grand Rapids resident Galen Meyer, 48, will take on the job in September, succeeding the often controversial Canadian pastor Andrew Kuyvenhoven. Meyer was one of two candidates presented by CRC Publications and interviewed by synod; the other was Rev. Robert De Moor, pastor of First CRC, Langley, B.C.

Meyer, who is ordained, has taught Christian doctrine and English literature at South Christian High School in Grand Rapids for 20 years. Prior to that he began his ministry as a U.S. Navy chaplain, including a stint in Vietnam. In addition to his teaching duties, Meyer is currently an Army Reserve chaplain assigned to the 394th Station Hospital in Grand Rapids. He is a member of Bethel CRC in Grand Rapids, is married to Thelma Jane Slenk and they have three children.

Meyer attended both Dordt (Sioux Center, Iowa) and Calvin Colleges, Calvin Seminary (obtaining a bachelor of divinity degree) and the University of Michigan (master of arts in English literature). He has written numerous Bible studies for CRC Publications, a film study curriculum guide for Christian Schools International, a booklet for servicemen and -women and a pamphlet for pastors to use in counselling conscientious objectors to war. In addition Meyer has contributed various articles to at least six Christian periodicals, including *The Banner* and *Christianity Today.*

Meyer notes that *The Banner* has the synodical mandate to "inform, strengthen and stimulate" the church and says that that will guide him as the paper's editor. He admits that controversial subjects cannot be ignored but wants to be "balanced" in presenting such subjects. In his view *The Banner* exists to inform CRC members of what's going on in their own church but also to broaden their outlook. "We're not the only part of the body of Christ," asserts Meyer. "We can't afford a narrow and myopic view."

Meyer admitted that he has little experience with the church's growing ethnic and racial minorities and knows even less about Canada. He feels he will have to get to know those segments of the church better via extensive reading and visits to places with which he is unfamiliar.

The Banner's associate editor, Malcolm McBryde, said after the decision that he "could work with either one" of the candidates and so was "not unhappy" with synod's decision. The vote was 117 for Meyer and 53 for De Moor with six abstentions.

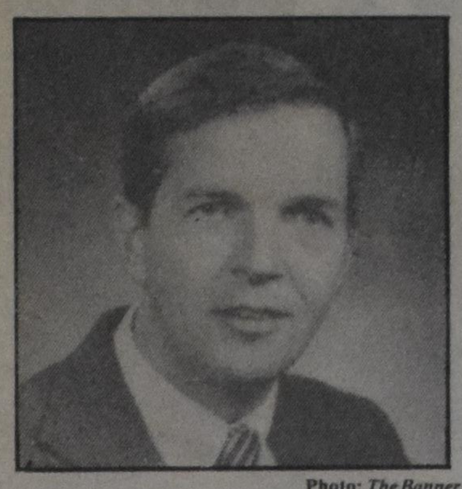


Photo: *The Banner*
Galen Meyer.

Pastoral letter

Leonard Schalkwyk

Rationalism dismantles the church

The other day I finished reading a 500-page book. That was quite an achievement, for it was written in Dutch. The present-day Dutch has sometimes a strange syntax and unusual expressions.

Yet, on the other hand, it was not an achievement. Once I started reading, I found it read like a novel and had a simple, down-to-earth style.

The title of the book is *De theologen gingen voorop* (The theologians marched up front). The author is Rev. A.M. Lindeboom, a well-known "man of the people."

In this book Lindeboom shows how doubt about the Bible did not start with the common people. It was taught in popular books, written by professors. This is an undisputed fact of history. The famous Dr. H. Bavinck said "nowhere do we find more doubt than among the professional theologians."

In a fascinating and escalating sequence, Lindeboom shows the rise of intellectualism. In it the faith of evolutionism arises.

The wave of rationalism

Evolution was never proven. It is a faith. Once accepted, it topples like dominoes the facts in the Bible.

First, Adam and Eve lose their historicity, because, according to evolutionism, we cannot suddenly have fully developed people *(homo sapiens)* on the scene.

Then the faith of evolutionism necessarily topples the tower of Babel and dries up the flood. The next move is to make Abraham, Isaac and Jacob symbols. "Jonah is the fish" becomes a meaningful legend. A tremendous effort is made to save the meaning, while the reality of these stories is lost.

Then the wave of evolutionism (rationalism) spills over into the New Testament. We have come a long way; we never thought we would arrive here. But suddenly we discover all kinds of contradictions in the gospels and we wonder whether these are also legends, where the message is more important than the fact.

With Reason on the throne of our heart, it is difficult to believe the doctrine of the virgin birth. As we lose that, we also lose the faith in Jesus as Son of God.

Who expected us ever to come thus far? No one. But it is the logical conclusion of the evolutionary process. In Genesis it looked so innocent, but it was not.

We now see Jesus' cross also in another light. It is no more a payment for sin, but an expression of God's love for us. Our evolutionary view now also excludes a real resurrection of Jesus' body (or our bodies).

The future cannot be a sudden coming of Jesus, but a slow evolving of the perfect world. "Maybe Christ is all the time already among us," Dutch theologian Kuitert says.

Leads to doctrine of works

This book of Lindeboom is fascinating in that it shows with many proofs and many quotes how the acceptance of evolution destroyed the faith of the church, and how, of necessity, it leads from the Covenant of Grace back to the Covenant of Works.

The result is another Bible, another church, another God.

Another result is that this dismantled Christianity can co-operate with neo-marxism because this life is the only sure thing left.

Elders are called to supervise the teaching of the theologians in the pulpit. If elders say "but I have not studied so much," the answer must be: apparently study is not necessary for the supervision of the teaching of faith.

We cannot leave it up to the "experts." We all need each other to stay on the way called the Straight. Then we will keep the biblical faith and look forward to Jesus' sudden second coming.

Leonard Schaklwyk is pastor of the Christian Reformed Church in Springdale, Ont.

Nigerian Christians resist support for Muslim pilgrims

LAGOS (REC) — The Christian Association of Nigeria has brought the federal government to court over the establishment of a new commission designed to assist Muslim pilgrims. The suit argues that the commission is empowered to assist only Muslims and contravenes the constitutional provision against establishing any state religion.

Christian-Muslim friction in Nigeria has been simmering for many years, ocasionally erupting into violence. The country is fairly evenly divided between the two groups, but the Muslims tend to dominate in government. The Christians are suspicious that the government intends to make Islam the official religion of the country. In their opinion, the establishment of the pilgrims' commission contradicts President Ibrahim Babangida's assurance in February to Christians and other faiths that his government would treat all religions impartially.

Afghan Christians multiplying under harsh conditions

CYPRUS (World Evangelization) — The Soviet Union's invasion and subsequent occupation of Afghanistan during most of this decade has had a devastating effect on every aspect of life in the barren mountain country, but Christianity seems to have been benefited.

While there were only nine known Christians in Afghanistan before the invasion in 1980, there are now about 350 known believers there. Kundan L. Massey, Director of Middle East Affairs for Lifeagape International based in Cyprus, said that while the numbers are still relatively small, the political and social upheaval wreaked by the invasion has sparked an interest in spiritual matters. The Christian message of hope has met with more openness there than in recent memory, he added.

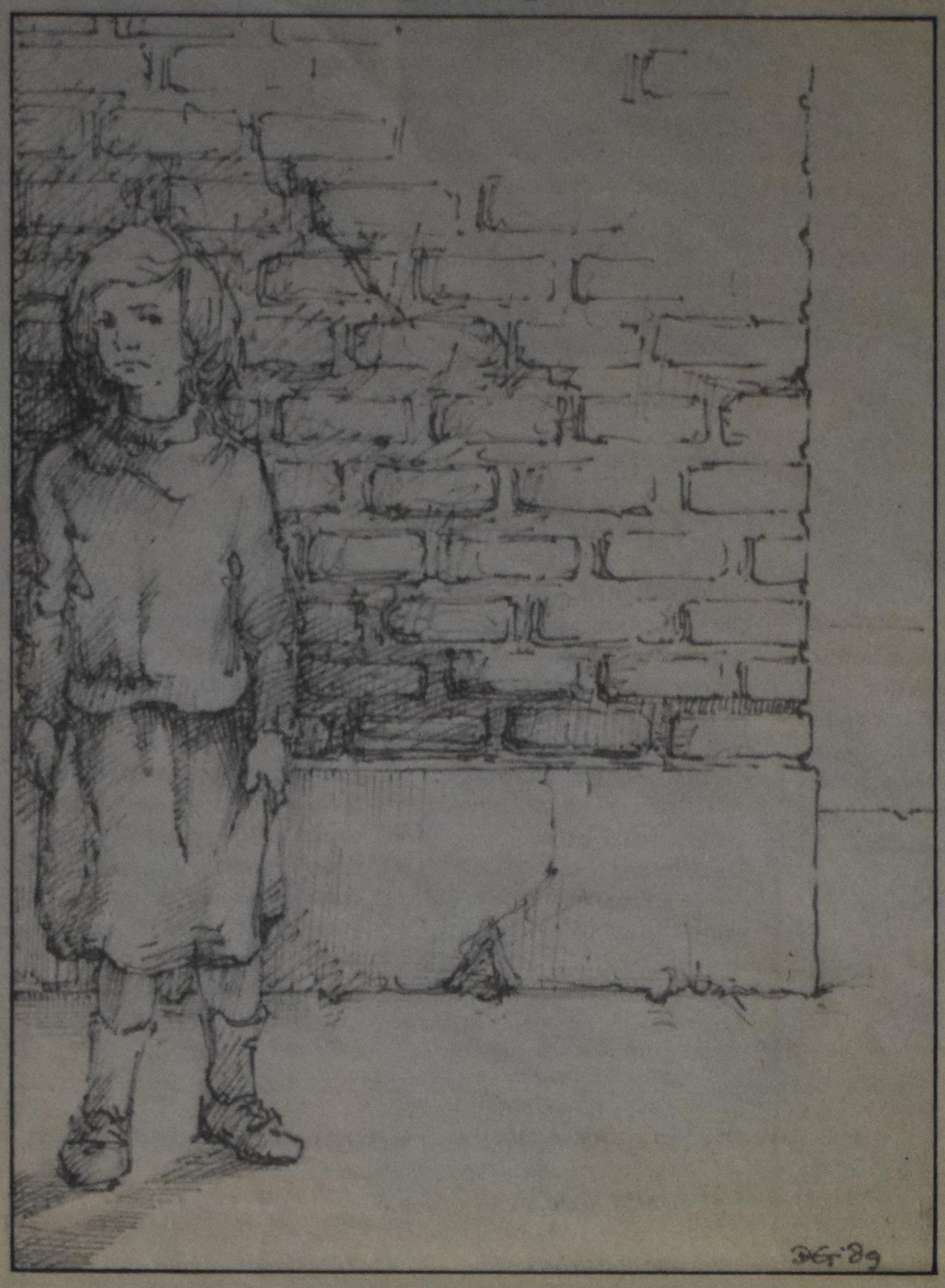
Muslims constitute more than 99 per cent of the population of 10 million Afghan people.

Organist — 30 years

In February 1959 Ys de Bruyn was appointed organist of Calvin Christian Reformed Church of Ottawa. On March 12, 1989, Rev. J. Kerssies, on behalf of the council and the congregation, presented Ys with a beautiful plaque, commemorating his 30th anniversary as organist of the congregation.

Feature

Overcoming a painful childhood



Grace M. Boldens

Few people with normal, happy childhoods can comprehend the agony of those who are robbed of this necessary foundation. As one who prayed desperately and constantly for God's deliverance from the effects of inadequate, neglectful, unloving and abusive parents, I finally came to the place where I could rid my soul of its anguish by sharing that pain.

Would anyone understand the humiliation I lived through because I often went to school dirty, with my hair uncombed, wearing a crumpled dress that I had slept in the night before? Even now, when people stare at me for more than a fraction of a second without smiling, the old feelings return.

Would anyone understand how I felt inside to have grown up in a home where hugging was only for babies and small children? At the age of 12 my friend shocked me by telling me that her mom still hugged and kissed her. When I asked my mom to do the same she responded with, "You're too big for that."

Would anyone believe that, although I grew up in what was considered a Christian home, I had often seen tempers erupt into violent behaviour? When I didn't do as I was told in a softball game, my brother threw the ball at my head and knocked me out. Twice he dumped a pail of cold well water over me at school. I had to sit huddled in my teacher's jacket while she dried out my clothes over the heat register.

No one will ever know all the meanness and abuse that took place as we walked those two miles to and from school each day. I recall the terror of trying to squeeze through the strands of barbed-wire fencing held open by my brother, never knowing if he would make good his threat to let go of them before I was through. Tattling only brought on further and more intensive abuse, plus the possibility of getting whipped by one of my parents for being a part of the incident.

Would anyone believe how badly my father beat me? Maybe it was my own fault for being such a bad girl. How could I tell anyone that the black eye I had was from trying to escape from my father as he was beating me in front of my brothers, sisters and grandparents? Why didn't someone stop him? Maybe they believed he was right when he quoted from Proverbs about "sparing the rod and spoiling the child."

My last beating took place when I was almost 17. I had punched my youngest brother in the face at the lunch table for dismantling my bike. Without it I had no way to get to my part-time job 13 miles away. My father proceeded to hit me 20 to 25 times with a long strip of farm-machinery belt, leaving welts which I could feel through my clothes and a mass of bruises on my backside from my waist to my knees. I found it difficult to sit down for several days and carried the marks for six weeks afterwards. When I went to my mother for sympathy she said, "You deserved it for being so bad."

Worst of all, would anyone believe me and still be able to accept me if they knew that I had grown up knowing the fear and terror of the "silent crime" of child sexual abuse? Whenever my mother was gone shopping or to her Bible study group for a few hours, or soon after I went to sleep at night, my oldest brother had ways of bribing or threatening me into co-operating with his evil, selfish intentions. He often threatened to kill me if I ever told our parents.

After years of submission I finally got the courage to kick him in the face one night and say, "No! Don't you ever come near me again." This so infuriated him that he returned to his room, picked up a heavy work boot and flung it at my head. Fortunately, it just grazed my face. Then in a fit of anger he picked up the end of my bed and crashed it up and down until both of the iron cross bars broke in half.

My parents came running upstairs to see what happened. I had to lie about it because telling the truth would have meant another beating from my father and serious injury or worse from my brother. That incident intensified my fears and left me looking for a way to escape from my home.

God soon did provide a way for me to escape to a safer place. At a Christian high school not far from my home, I experienced God's love through my Christian teachers. I don't know how I got permission to go there. My mother said I would have to earn every cent of my tuition, room and board by myself. My mother was well into her 10th pregnancy, and my father warned me that some day when I stood over my mother's grave I would be sorry for leaving. He then refused to speak to me for several months afterwards.

★ ★ ★ ★

Although I attribute my happy marriage and our four well-adjusted children to the help I received from my Christian high school principal during my last three years of high school, I have been plagued all these years with a load of guilt, numerous fears and a great deal of hatred and resentment.

I hated my parents for not taking care of me, for not protecting me and for not loving me. I wished I could have pushed my brother off a steep cliff or in front of a fast-moving train for what he did. As my hatred grew, I couldn't even stand to be in the same room with either my mother or my oldest brother. Family reunions were dreaded and left me depressed for weeks afterwards.

When other people reminded me of my family, I started hating them, too. I began avoiding other people as much as possible and withdrew into myself. I thought no one would ever be able to help me. I thought I would have to have a tortured mind and knots in my stomach for the rest of my life.

My search for someone to understand me and to help me took 28 long years. It sometimes took years for me to build up a close enough friendship with someone to disclose what had happened to me. Out of at least 16 tries, I succeeded in telling only four people about my life: my Christian high school principal, my husband just before we were married and friends in 1971 and in 1982. I had tried at least four pastors, two Christian high school teachers, two deans of women in Bible college, a deacon couple, an assistant pastor couple and numerous friends. It is extremely difficult to find a caring person who understands the trauma of child abuse.

Since I couldn't find enough help from ordinary Christian people, I began to pray desperately for God to send someone with professional skills to help me. In June 1986 a lady stopped by our door seeking a donation to advertise her husband's seminar to be held later that month on "Child Sexual Abuse." I knew that was it! God had finally answered my prayers. I didn't want to go alone to the seminar, so I called Grace, my pastor's wife, whom I had befriended for a couple of years and whom I had learned to trust. She consented to go with me.

That night we heard five women tell their stories. It was so helpful to hear that someone else had been through some of the things I had. I was especially helped by one young woman's story who had also come from a Christian background and had been molested for years by a trusted family friend and church leader.

After the meeting I tearfully related my story to Grace. Her response was one of sympathetic understanding, love and deep caring. I could hardly believe that anyone would still like me after knowing this about me, but she assured me that it didn't lower her opinion of me and that she still liked me. What a relief that was!

★ ★ ★ ★

The next day I called the counsellor who had led the seminar, admitted to him that I was a survivor of child abuse and agreed to attend a series of sessions to start talking things out. The first week, he gave me a small book entitled *Outgrowing the Pain*. a book for and about adults abused as children. As I read through it, I began to see the whole picture of abuse that I had lived through and how it was affecting my life. I wrote out eight pages of things that applied to me.

For the next four weeks he went through it sentence by sentence, discussed it thoroughly with me and began to help me to get over it. It was so good to finally have an "unshockable" person with whom I could share the horror of my childhood.

I read in that book that there is NO EXCUSE for child abuse. I had always excused my parents for various reasons. It was very difficult to write down that my parents were child abusers, but when I finally admitted it, I was able to deal with it. The book also advised in bold letters, "SAY GOOD-BYE FOREVER TO THE PARENTS YOU NEVER HAD." Shortly after that I had a mental funeral for both of them.

I realized that they would never be to me the kind of parents I had needed. I wept over them as I stood by their coffins, closed the lid after waiting long enough to know for sure they weren't breathing and followed them out to the cemetery. I helped put the mound of dirt on top of them so they could never return to hurt me again. What I really buried that day was my hope of ever knowing what it would be like to have parents who really loved me and cared for me.

A helpful exercise on which my counsellor got me started was to find the little child within myself and to begin to imagine treating her as I would have if she had been my child. I began by looking through some pictures of myself when I was a seven-year-old girl. I imagined getting her ready for school in the morning, combing her hair and putting a clean dress on her. My real

mother had done such a poor job of it that I had often been made fun of at school.

At first I couldn't get close to her. She was fearful and didn't respond to my efforts to show her any affection. But as I worked at it, we began to bond. It was during an imagery exercise conducted by my counsellor that I really got in touch with my "little kid." He had me imagine going back to one of the times when I was being abused, see what was going on, have the offender leave the room and then go in and pick up the child and comfort her. I found her hiding under the covers, frightened, distrustful and unloved, terrified at being touched. I sat down beside her on the bed, picked her up and held her for a long time as we cried together. I found out that she was not the wicked little child who deserved to be beaten and abused, but a scared little girl who just needed to be loved and cared for.

After each session with my counsellor I went to see Grace and told her what he had taught me. She was a great support to me through those difficult weeks. I later learned that from the time of disclosing one's abuse until healing begins to take place lasts six to 14 weeks. It is equivalent to a mourning period following the loss of a spouse or a child. Mine lasted 10 weeks. I cried myself to sleep every night, spent hours awake during the night and cried from the time my husband left for work until I had to get ready to leave, too. When it became too much for me at the office, I locked myself in the washroom and wept there until I could continue with my work.

★ ★ ★ ★

After five weeks of counselling, Grace encouraged me to tell my story to Pastor Henry. That frightened me horribly because I had no idea what his reaction would be or whether or not he could help me. Besides, I was terrified of men and avoided letting any man get close to me. I was surprised at his Christ-like response to my story. He talked a bit about forgiveness that day, but didn't press it any further. He suggested that I read Dr. David Seamand's books, *Healing for Damaged Emotions* and *Healing of Memories* while he and Grace would be away for the following two weeks. I found the final answer to my past while reading those books and arranged to discuss it with them a few days after they returned.

Seamands describes in his book how to take all of the hurts we have experienced to the foot of the cross in what he calls the "healing of memories prayertime." Without finding forgiveness for being so angry at my family my healing could not be complete.

I met with Grace and Pastor Henry the afternoon of August 22, 1986 — a day that was to change the direction of my life. After a time of counselling we spent at least an hour in prayer. I was supposed to have written out a list of people with whom I was angry but I told them I had a well-memorized list in my head. Those people aren't easy to forget!

Pastor Henry asked me to tell the Lord about them one at a time and to tell God what they had done to hurt me. I had a rough time praying about my mother. I guess I didn't want to let her off the hook. But the Lord gave Pastor Henry the wisdom to suggest that I picture her standing before Jesus. I could see her facing him with her hands folded in front of her, looking up at him. It was then that I knew she would have to answer to him one day for what happened.

When it was time to pray about my brother I prayed, "God, I don't know why you allowed me to grow up in the same home with someone like that. I know you are just, so I'll leave his punishment up to you."

I had read in one of the books that when you make a confession like this, God takes all of our sins and hurts of the past and casts them into the vast sea of his forgetfulness. I wondered where such a place might be and if he really could do that for me after all these years. One of my dear friends had told me one day, "That is why Jesus came to earth — to heal people like you." I had never thought about it that way before. I knew I could confess my own sin to him and be forgiven, but I learned that day in my pastor's office that Christ could also take away the effects of other people's sin against me. *He* certainly had experienced the effects of others sinning against him.

Surely a Saviour who had been slapped in the face, beaten and mistreated could understand how I felt when my father beat me. Surely he would know what it felt like to trust someone and then be betrayed by them as I had been by my parents and some of the people from whom I had sought help. Was not the exposure of his naked body on the cross and his crucifixion far more humiliating and painful than the abuse I had experienced? Surely such a Saviour would understand and be able to heal me. And that is what he did for me that day.

Within hours I knew that this immense burden had finally been lifted from me and I had at last been freed. The next day I told my pastor and his wife, "It worked! It's gone!" I had an immense desire to run down the main street of our city and shout to everyone — "I'm free! I'm clean!"

Although the cleansing on God's part was instant and complete, the healing of memories takes many months or even years. And reconciliation with some people is still years away — if ever. It took me almost a year after the prayertime to work through all the things that still bothered me. As I identified each one, I went back to my counsellor or to Pastor Henry and Grace to talk them over. At the end of the first year I made a list of 27 things I had worked out, people with whom I had straightened things out, fears I had conquered, evidence of improved self-esteem and other things. It was a grand day when I experienced a deep sense of peace inside.

★ ★ ★ ★

As the Lord was busy healing my memories of the abuse, I began to safely search my childhood for any brief memory of a tender moment with my father. After a diligent search and finding none I got the courage one day to ask Grace if Pastor Henry would give me a "father hug." I wanted to be able to imagine what it would have been like if my dad had loved me and cared for me. I also wanted to be able to imagine getting close to the Lord, because until now I was afraid to do that. I saw him as a male ... and males were unsafe.

I'll never forget that hug as long as I live. I held him until I could picture my old farmer dad in his faded blue shirt and striped bib overalls and was able to finally say, "I love you, Daddy." Then Grace put her arms around me from the other side for what seemed like an eternal moment. It was as if we were inside a large protective bubble, free from hurts, abuse, mistrust and hatred. Someone finally believed me and did for me what I needed so that I could be healed of the many years of abuse and neglect.

The warmth of that hug began to melt away my fears and distrust. My self-esteem began to improve as the thought that someone cared enough about me to do that for me overwhelmed my heart. And I finally learned what it was like to be deeply loved and cared for by both a father and a mother. I must have "glowed in the dark" for several weeks afterwards!

In the next few days I was able to transfer that hug to my father as I imagined him coming home from the field, picking me up, hugging me and

Continued on page 12 ...

How the Spirit cleaned my "heart house"

One day I looked around my house,
The one that's in my heart,
And when I saw what a mess it was
Spring cleaning I did start!

I knew the task was far too great
For just myself to do,
So I invited the Holy Spirit in
To make it clean as new.

It was hard to know just where to start,
But He just grabbed the broom
And swept away the awful fears
That filled one entire room.

He had to break the lock on the door
To get to my resentment and hate.
I had my reasons for saving them all
To be used at a later date.

I thought He'd miss the back hall closet
Where broken friendships had lain,
But He brought them all out one by one
And mended them again.

Another room was piled with guilt
That collected over the years.
The relief of having that cleaned up
Was worth a lot of cheers.

When he'd cleaned the last room out,
It really looked quite bare.
He offered then to fill my house
With things He had to spare.

He painted the house inside with love
And filled each room with joy.
He found a place to put His peace
That nothing could destroy.

He oiled each hinge with drops of patience,
So they no longer squeaked.
His kindness and goodness filled the shelves
Where once resentment reeked.

His faithfulness was hung with care;
In every room was some.
His gentleness was here and there
To show to those who'd come.

Last of all He stocked the house
With lots of self-control.
I guess He knew I'd need so much
To manage my new soul.

He's teaching me to keep my heart
As clean as it should be.
I never want another mess
Like that inside of me!

Grace M. Boldens

Feature *(continued)*

Overcoming a painful childhood

... continued from page 11.

swinging me around in a circle. It made the little child in me very happy.

A few days later I tried to imagine going up to Jesus and hugging him. For the first time I found it really safe to be close to him. That was an incredible experience. While I stood close to him, he showed me his nail-scarred hands. I realized anew that I was responsible for putting those scars there and that he must have loved me very much to have wanted to die for me. I told him how much I loved him, that I was sorry I had caused him so much pain and thanked him over and over for forgiving me.

★ ★ ★ ★

In the meantime, the process of the healing of memories has continued. One day as I was travelling, I heard a Christian counsellor on the car radio talking to an abuse victim who said she always feared rejection. Boy, could I ever identify with that! The counsellor said it was common for victims to feel that way. Then he told her that this fear was a lie from Satan who whispers, "If you tell people what happened to you, they won't like you." "You're too bad for anyone to love." "People will listen to you for a while, and then they'll reject you."

It came at a moment when I was fearing possible rejection by my pastor and his wife for having worked with me for so long. Surely they must have grown tired of hearing about abuse and must have wished to go on to something more pleasant. When I realized it was just a lie to keep me from being totally healed, I discussed it with them. It was just before Christmas 1987 that, instead of rejecting me, they decided to adopt me (unofficially, of course). I could belong to them forever and never worry about being rejected again. This "adoption" led to another amazing experience.

All my life I've had a little child crying inside of me. I wondered if she would ever be comforted. It took me a year after my adoption to get up the courage to ask my new parents if my "little kid" could sit between them, have a kid's story read to her and hear them sing, "Jesus Loves Me." At Christmas 1988 they agreed to do that. What incredible people they are! They even sang a second verse which I had written for the occasion.

By the time they finished praying with me, my "little kid" was touched to the core and wept profusely. Their Christmas gift for the "little kid" was a small doll wrapped in a blanket knitted by Grace. It was hard to believe that someone would enter so fully into the healing of an abuse victim to spend time doing that.

A few days later, as I looked at this little doll, I suddenly felt more like an adult than ever before. I also noticed that the "little kid" inside me had stopped crying. I called my pastor and his wife to exclaim the wonder of this new miracle. I told them they must have healed my memories from birth to five years of age, years of which I have no conscious memories but which had caused me endless inner torture. My concentration level has increased two- or three-fold since that time.

★ ★ ★ ★

You may wonder how all this has affected my family and marriage. Although my husband was aware of some of the abuse, he did not know the full extent of it, nor the deep agony of my recovery, until he read my story. I had written down my experiences up to May of 1988 at a seminar on child sexual abuse. He barely ate or slept for a week and a half and lost nine pounds. It was one of the darkest trials of his life. When he couldn't sleep at night, he began to read all the books I had read to help understand child abuse.

Then we went away for a weekend alone. He read every word of the stack of letters I had written to Pastor Henry and Grace during those years of recovery. We had the most in-depth conversations of our marriage. When we returned on Sunday we attended the communion service together at our church. During the testimony time, my quiet, reserved husband stood up in the congregation and said, "I want to thank God for giving me such a wonderful wife!"

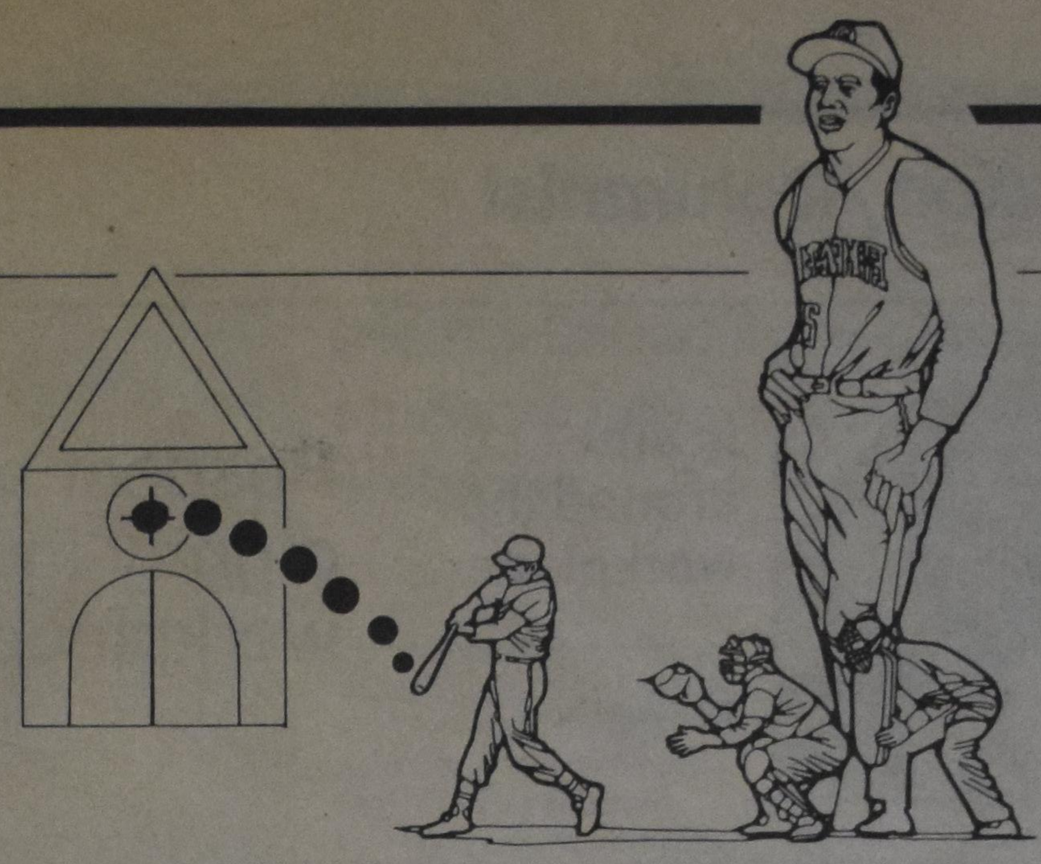
He later told each of our children what had happened. The oldest one hugged me and said, "I'm sorry, Mom. I love you." The youngest, who was studying child abuse at school at that time, was most understanding. It has brought us all closer together. They all appreciate their new and improved wife and mother.

The inner healing of abuse and neglect comes in stages over a period of months or years. It took me two and a half years to overcome the effects of my painful childhood. I owe a great deal of thanks to my counsellor, to my dear pastor and his wife, to my loving family and to a lot of understanding and caring friends.

My experience has left me with a deep understanding for the hurts of abused people. My greatest desire is to help people who have been hurt as I have been.

If you wish to write to me, you can do so by addressing your letter to Grace M. Boldens, c/o *Calvinist Contact*.

Grace M. Boldens is a pseudonym chosen by the author to protect herself and her family.



Play ball!! (on Sunday?)

John Byl

Sunday play is often a concern in the Christian community. We all know of situations in which people have needed to make choices, often uncomfortable choices. I know of a professional athlete whose name was constantly removed from the elders list when nominations for elders were requested. Why? Because he played on Sundays. The year he retired from professional sport he became a youth elder.

We have probably all needed to make a decision or have observed someone else make a decision on whether a child should be permitted to play in a championship T-ball game, a game that happened to be held on a Sunday. We wonder if we are doing right. We wonder what the Reformed Christian community thinks about all of this. The intent of this paper is to identify more concretely how a particular Christian community thinks about Sunday sport.

To answer the above, several questions were included as part of a comprehensive survey on physical education and athletics.[1] The physical education teachers of five Ontario Christian high schools agreed to participate in the survey. These schools included: Chatham, Durham (Bowmanville), Hamilton, Lambtom (Sarnia) and Smithville. Fifty-seven parents (23 mothers, 34 fathers) and 82 students (47 female, 35 male) responded to the survey. More than 91 per cent of the respondents listed the Christian Reformed Church as their church affiliation. The results were analyzed. Comparisons were made between parent and student responses, and among responses from the different communities. Those results which were statistically significant are included below.

The questions they were asked are as follows: If you were able, and given the opportunity, would you or would you not participate in the following situations?

- Play on a professional team which played on Sunday?
- Play on an Olympic team if it happened to play on a Sunday?
- Watch/listen to professional teams on Sunday on TV or radio?
- Play on a city or school team which played during the week but the finals happened to be on a Sunday?
- Play an informal game of soccer on a Sunday afternoon with participants from your church?
- Play an informal ball game in your backyard with some family members on a Sunday afternoon?

Twenty per cent of the respondents felt right about playing professional sport on Sunday. However, significantly more of these were students than parents. Only seven per cent of the parents would do so while 33 per cent of the students would.

Olympic exemption

The Olympics appear to be held more sacred than professional sport. Fifty per cent of the respondents said they would play a sport in the Olympics if their sport were played on a Sunday. When comparing the responses between the first question and this one, approximately twice as many parents and students would participate in the Olympics. However, the difference noted in professional sport between parents and students becomes even more pronounced when the question involves playing in an Olympic sport on Sunday. Twenty per cent of the parents said they would participate in such an event while 80 per cent of the students said they would.

When it comes to watching professional games on television or listening to them on the radio, the above trends continue. While relatively few parents felt it proper to play in Sunday sport in the first two situations, the survey indicated that 40 per cent of the parents would watch a professional game on Sunday; 83 per cent of the students would do so. Although only 20 per cent felt right about playing professional sport on a Sunday, approximately 70 per cent felt it was all right to watch on television or listen on radio to someone else doing it.

Fifty years ago this was criticized as "nothing but privately and more or less clandestinely giving our support to such desecration and sharing in sin."[2] Obviously, the principles affecting the respondents' views on professional Sunday sport are inconsistently understood.

Once in a while OK

When asked if they would play on a Sunday for a team that normally played during the week, but they made it to the finals and they happened to be played on a Sunday, 50 per cent indicated they would do so. Again, the results show a marked difference between parent and student responses. Twenty-eight per cent of the parents would play while 61 per cent of the students would. On the questions involving Sunday sport, this was the only question that evoked significant differences between school communities: Bowmanville and Hamilton are most inclined to play, Chatham is split evenly on this question while most of the Sarnia respondents and almost all the Smithville respondents would not play. Further study would be needed to see if these differences correspond with the urban or rural setting of the church.

In terms of Sunday sport, almost 100 per cent of the people had no difficulty playing an informal game of sport in the backyard with the family. If the sport activity was enlarged to include more church members, 90 per cent felt all right about that.

These results quantify a Christian community's response to the question of Sunday sport. But as in many studies, more questions come to the fore. Obviously one must wonder if the differences between parents and students simply reflect an age difference. In other words, when the children become parents will they change their views to reflect those of their parents? Or will the views of the students remain with them and consequently change the understanding of Sunday sport within the Christian community under question?[3]

1. J. Byl, *Physical Education Survey of Students and Supporters of Five OACS High Schools*, April 12, 1989.
2. D.H. Kromminga, "Sunday Baseball," *Banner*, September, 1938, p. 797.
3. For an historical overview of how the CRC has changed its views on Sunday sport from 1920-1980, see John Byl, "Sabbath Desecration," in an upcoming issue of *Origins*.

John Byl is lecturer in physical education at Redeemer College, Ancaster, Ont.

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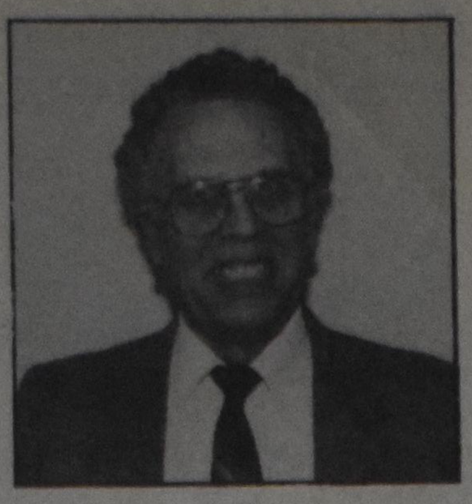

In and around the workplace

Respect and dignity in the workplace

Ed Vanderkloet

An always recurring theme in trade union propaganda, both spoken and written, is the need to respect the worker and to honour his or her dignity. Without respect (so the saying goes) an employee's dignity is undermined, resulting in poor performance and shoddy workmanship.

The argument sounds plausible and convincing. It even sounds biblical. But before we enthusiastically join the chorus of those who shout for universal respect and human dignity, we must ask ourselves a few basic questions lest we get sucked into the false solidarity notion on which the secular labour movement rests. (See my previous two columns.)

Do we really respect all our fellow human beings and our co-workers on the job? Then what about those who lie and cheat, people you know you cannot trust, the rip-off artists, the lazy ones, the parasites and the shirkers? What about the climbers who don't give a rip about their fellow workers as long as they themselves are all right? We all know them, don't we? Must we accord all of them respect and recognize their dignity? And if we are honest with ourselves (something we rarely are) we must also ask whether and why we ourselves are so deserving of respect.

On the other hand, Christians, too, believe that they must respect their neighbours. The need for mutual respect does not rest on some vague intuition but on the explicit command that we must love God and our neighbour, and that includes those with whom we'd rather not associate. It simply isn't good enough to only respect our close friends. If we do that we come dangerously close to the person who said that he loved mankind but could not stand people.

A contradiction?

It looks as if we are confronted here with an impossible contradiction. How can you totally reject and yet wholeheartedly respect your neighbour on the job?

To find a way out of the dilemma, we must take into account our basic beliefs concerning respect and dignity. We must love and respect our neighbours not because they are such lovable beings but because they are God's creatures, called to serve him and each other. An important question in and around the workplace is whether our neighbour has the freedom, the elbow-room, to be or become *what God intended him or her to be*. We do not respect the slothful, the frauds, the exploiters because that's not what God wants them to be, but we show them our respect by enabling and encouraging them to live responsibly, i.e., to respond to God's call.

Labour unions who see dignity and respect mainly or even exclusively in terms of high wages and benefits plus a generous pension at age 65 seriously misjudge not only the nature of work but also the essence of human existence.

Employers who are obsessed with profits and who only issue orders without providing their employees the freedom to show initiative and to exercise responsibility on the job, mistreat them even when the pay is good. By not recognizing and utilizing the employees' talents, an employer disrespects his or her workers; as a result, the workplace becomes a breeding ground for discontent and conflict.

Salaries and profits are important ingredients of a good workplace. But employers and unions who focus all their attention on such material rewards become prey to the spirit of materialism, forgetting that the ultimate purpose of wages and profits is to help us fulfil our calling in the service of God and neighbour.

Ed Vanderkloet is executive secretary of the Christian Labour Association of Canada which has its headquarters in Mississauga, Ont.

Bible college students receive summer training

C.C. staff

GRAND RAPIDS, Mich. — Canadian students at Reformed Bible College in Grand Rapids, Michigan, are engaging in summer ministry projects which will help them prepare for positions of Christian service, says the college.

Linda Bokma, from Shubenacadie, N.S., is taking part in a discipleship training program with Youth With A Mission in Amsterdam. Brian Heuvel of Cardinal, Ont., is a counsellor at a Christian sports camp in Ontario, and Anne Zekveld of Whitby, Ont., is serving at a summer camp for mentally handicapped young people in northern Ontario.

Joycegina Klein-Horsman, whose home is in Cedar Valley, Ont., is beginning a one-year assignment to teach English in China. Al Korvemaker of Wyoming, Ont., is involved in the ministry of Dutton Christian Reformed Church near Grand Rapids. Heleen Pols of Wainfleet, Ont., is leading a Summer Workshop in Missions (SWIM) team in Oregon. Michele Wikkerink of Beamsville, Ont., will be serving as a one-year volunteer for Christian Reformed Home Missions at Good News Fellowship Christian Reformed Church in Winnipeg.

Globe-trotting

RBC students from the U.S. and other countries also take part in summer training. For example, Angel Rodriguez is returning to his home church in Ponce, Puerto Rico, to work as youth director and co-ordinator of educational programs. Graduating student Gary Brouwers, whose home is in Wisconsin, will be working with Alternative Directions, a Grand Rapids correctional institute for young felons. Four students are in Latin America with the Summer Training Session which is directed by Dr. Dick L. Van Halsema, RBC's president emeritus.

These activities show RBC's commitment to preparing students in practical as well as theoretical ways for vocational service in church and Kingdom.

A total of 19 Canadian students from four provinces graduated from RBC this year in a graduating class of 54 students. Graduation took place on the new RBC campus at 3333 East Beltline in Grand Rapids. RBC is an interdenominational four-year college which serves members of the Christian Reformed Church, Reformed Church in America and a number of conservative Presbyterian churches.

Redeemer students win awards

Robert VanderVennen

ANCASTER, Ont. — Grace Sikma won the third place award in this year's poetry competition of the Christianity and Literature Association of the United States for her poem "Apple Wars," the college has announced. A fourth-year student at Redeemer College in Ancaster, Grace has now graduated from Redeemer and plans to work for a teaching certificate in English and art at Calvin College during the coming year.

Grace competed with students at Christian colleges and universities across the United States. Her poem is a narrative which describes a childhood experience and interpersonal relationships. It uses biblical symbolism and explores the theme of childhood innocence and the encroachment of technology. Her poem will be published in *The Christian Literary Magazine*.

Grace Sikma lives in Newcastle, Ont., and is a graduate of Durham Christian High School in Bowmanville.

Sharon Timmerman was awarded the silver Governor General's Medal as the graduating student at Redeemer who had the highest academic standing among graduates this year. This is the first year that Redeemer College has been able to grant the medal, which was struck in 1873 to reward academic ahievement in high schools, colleges and universities.

Sharon majored in French and minored in math at Redeemer. She plans to enter teacher's college at Brock University in St. Catharines, Ont., this fall.

Ruth Ann Dykstra, another fourth-year student, received the Faculty Award from Redeemer, also for academic excellence. This new award is given for a demonstrated combination of academic excellence, active participation in college life and Christian leadership. Dykstra has been especially active in music and dramatic and athletic activities. Her home is in Clinton, Ont., and she plans to study for a master's degree in music education.

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For Calendar of Events see page 19

Peter and Marja are

Dear P and M:

One of our children attends Grade 4 in the local Christian school. He does not seem to be all that happy. From stories he tells us we get the impression that he is subjected to a fair bit of ridicule by boys who are bigger and smarter. How can we help him without unduly interfering with a peer situation that might get worse by our actions?

Dear Involved Parent:

Is the teacher aware of your son's feelings? As soon as possible set up a meeting to discuss his or her perceptions of the class dynamics. If your son is experiencing problems in the classroom the teacher will be glad for the opportunity to discuss them with you. The ridicule may be coming your son's way on the playground. In that case the teacher can ask the recess and noon-hour monitors to be alert to any problems involving your child.

Reassure your son that you believe him and that you will talk to his teacher confidentially. He must feel cared for and defended.

Leave some room in your thinking for the possibility that your son may also be contributing to the problem.

We hope his teacher already works on building community in the classroom. A teacher can develop sensitivity towards others through stories, role-playing and skits which dramatize the pain of being left out or ridiculed. A competent teacher can work with an entire class without exposing a particular student. Ask if anything like this is being done.

Have you considered inviting some of his classmates to your home? A birthday is an opportunity to meet the other boys in the class. Friendships could develop. You would also have a natural opportunity to observe the group dynamics and your son's behaviour and attitude first hand.

All of us are tempted to directly confront other parents when our children come home unhappy. We appreciate your reluctance to take this approach.

In Matthew 18 Jesus cautions us to follow certain steps when dealing with problems within the Christian community. Adapted to the school this means that we must first work with the teacher, then the principal, and finally the parents of the other students involved. Bypassing any of these steps can actually make things worse.

Directly involve yourself with the teacher. Support him or her in whatever strategies he or she employs to improve an unhappy situation. We hope this is the only step you will need to take.

Problems at school are school problems. Trust the teacher to determine how best to deal discreetly with the difficulties encountered by his or her student and your child.

Dear P and M:

My parents retired recently and moved to a new community. Several times now we've spent the weekend with them as a family and we attended their new church with them. On each of these occasions we've found ourselves standing alone after the service. I had forgotten what an awkward and uncomfortable feeling that is. All around us groups of people were busy talking. If it weren't for our parents who pulled some friends over to us we would have gone home each time without talking to a soul.

We're quite outgoing ourselves and sooner or later we will get to know some folks at this new church. But you know, a part of me even holds back from making the first move. I think to myself: You're the hosts and we're the guests. It shouldn't be up to us to make that contact.

I also find myself thinking about visitors who don't have a family connection to make them feel at home. How hard it must be for them.

I'm not looking for an answer. I guess I'm just airing a frustration about a recent experience.

Dear Leper:

Many C.C. readers can relate to your letter. Who has not experienced this terrible awkwardness when visiting elsewhere. In that predicament we've caught ourselves wondering whether someone had hung a sign on our backs that warned: "Leper - Unclean!"

On the bright side, this makes you more aware of the feelings of visitors. It's a negative learning experience that you can take back to your home church with positive results. The Holy Spirit has honed your own gift of hospitality.

Hopefully you've shared your thoughts with your parents. They, in turn, can help their new church become more welcoming.

We should all stand awhile in a newcomer's shoes.

Dordt's Canadian engineering students help solve practical problems

C.C. staff

SIOUX CENTER, Iowa — Three Canadian engineering students at Dordt College are working with engineering professor Dr. Paulo Ribeiro toward finding practical answers to community needs. They are assisted with funding from the American Public Power Association and the city of Sioux Center Utilities.

Rudy Tolkamp of Prince George, B.C., is working with others on the design of energy-saving strategies for use in the Sioux Center community shopping mall soon to be constructed. Mike Vander Windt from Dunnville, Ont., is participating in a project that simulates via computer Sioux Center's electrical system. The students' aim is to find ways to lower the city's consumption of electrical energy by using it more efficiently.

James Koetsier of Listowel, Ont., is the winner of scholarship money that permits him to be part of a team designing a new hog barn which will be naturally ventilated and heated with solar energy. This project is closely tied to Dordt's agriculture program and the building is intended to serve as a model for the area's hog farmers.

These projects allow the engineering students to gain valuable practical experience and lets Dordt College be actively involved in serving the city in which it is located. Ribeiro says that such projects fall "perfectly within the Reformational perspective of the engineering program by promoting stewardship," and they are part of the college's educational philosophy of providing "serviceable insight."

Christian union laments lack of regulations for rest homes

Nandy Heule

ST. CATHARINES, Ont. — Ontario politicians must stop passing the political football at the expense of numerous rest home residents, regional representatives of the Christian Labour Association said recently in St. Catharines.

Ed Pypker said the vast majority of Ontario rest home residents receive excellent care, but the lack of government regulation is inducing some rest home owners to mistreat their residents.

It's a "politically explosive situation," he said.

"If the government continues to do nothing about regulating, licensing or funding," we will continue to hear about homes where residents are abused, Mr. Pypker wrote to editors of *The Standard* earlier this month.

The Standard, a St. Catharines newspaper, launched a one-month investigation into conditions at a local rest home. Former employees, visitors and others connected with the home told a *Standard* reporter residents were slapped, verbally abused, chronically undernourished and left unattended overnight by the rest home owners.

Bill and Ivy Chand of St. Catharines, owners and operators of the Cross Wind Lodge, have denied all allegations and have refused to comment on the situation.

Mr. Pypker said many chronic-care patients end up in private rest homes because government-regulated nursing homes are overcrowded.

The number of patients needing nursing home care has escalated in recent years, he said, and far outstrips the number of spaces available at such licensed institutions.

Four years ago, in response to complaints by CLA members at several Ontario rest homes, the union presented a set of recommendations to the Ontario government.

The Ministry of Health and the Ministry of Community and Social Services have largely ignored the union's demands, said Mr. Pypker.

CLA demanded that all rest homes be licensed provincially, inspected on a regular basis and subsidized at $20 a day for each resident at the home.

Meanwhile, the investigation undertaken by the *Standard* prompted city officials and regional politicians to start drafting laws governing the rest home industry.

A handful of other Ontario municipalities have bylaws on the books to regulate the care of these facilities. But in most regions local health departments can do little to investigate complaints about the private homes because there are no laws to enforce.

The 9,000-member Christian Labour Union represents employees at 55 health care facilities across Canada and has negotiated labour contracts at several rest homes, Mr. Pypker said.

CRC Synod to tackle evolution, apartheid

C.C. staff

Topping the agenda for the Christian Reformed Church Synod, meeting June 13-23 at Calvin College in Grand Rapids, Mich., are several protests regarding the alleged teaching of evolutionary theories at Calvin College, and the conflicting recommendations of two church-appointed committees on whether to continue ecclesiastical ties with the Reformed Churches in South Africa.

In addition, Dr. Alan Boesak, noted author and minister from South Africa, will address both the CRC and Reformed Church in America (RCA) synods during the week of June 13.

The annual synod consists of 176 members of the CRC, representing 44 regions of the United States and Canada. Each year, synod makes policy decisions for the entire CRC denomination, which consists of approximately 309,500 members.

Officers elected for this synod are: Rev. Calvin Bolt, pres. (Twelfth Ave. CRC, Jenison, Mich.); Rev. James Kok, vice-pres. (Third CRC, Denver, Col.); Rev. Morris Greidanus, 1st clerk (First CRC, Grand Rapids, Mich.); Rev. Harry Arnold, 2nd clerk (Grace CRC, Kalamazoo, Mich.). This is the fourth time in five years that Rev. Bolt has been elected president of Synod.

Full coverage of this year's synod of the CRC will appear in next week's issue.

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Thanks

HORLINGS:
With gratitude to God, from whom all blessings flow.
We want to thank our children, grandchildren, relatives and friends for sharing our 50th wedding anniversary with us. Special thanks to our children and grandchildren for making this such a wonderful occasion. We will have many beautiful memories.
Walter and Hettie Horlings
Holland Christian Homes, Brampton, Ont.

VANDERGANG:
Thank you to all who helped make our 40th wedding anniversary such a happy event. We trust in God's faithfulness for the future. Lead on, O King Eternal, we follow, not with fears; for gladness breaks like morning where'er your face appears.
William and Catherine Vandergang
299 Mill Rd., Apt. 1402, Etobicoke, ON M9C 4V9.

Births

HAANSTRA:
John and Debbie thank the Lord for the precious gift of a healthy son

DANIEL CORNELIUS

born May 19, 1989, weighing 9 lbs. 7 oz. A welcome brother for Marsha, Ron, Daryl, Adrian, Steven, Leanne and Karen. Proud grandparents for the 11th time are Mr. and Mrs. Wm. Van Herk, Caistor Centre, Ont. and for the 32nd time are Mr. and Mrs. H. Haanstra, York, Ont.
Home address: R.R.#1, Caistor Centre, ON L0R 1E0.

Births

DEGROOT:
Psalm 9:1, 2
George and Wilma, along with sons David and Matthew, would like to welcome

PHILLIP GEORGE CORNELIS

into the family.
The fourth grandchild of Cornelis DeGroot of Hanover, Ont. The 14th grandchild of Ralph and Marie Haan of Hampton, Ont.
Home address: 390 St. George St. W., Fergus, ON N1M 1J0.

Marriages

COOK-VANWYK:
It is with pleasure that Mr. and Mrs. Murray Cook and Mr. and Mrs. John S. Van Wyk announce the marriage of their children

KIMBERLEY ANN
and
WILLIAM HENRY

on June 9, 1989, in Clinton Chr. Ref. Church. Rev. Homer Samplonius officiated.
Future address: 135 Albert St., Clinton, ON N0M 1L0.
"The greatest of these is love."

DAM-DEWEERD:
We thank our Lord for bringing together

EMILY CHRISTINE
and
KEVIN THOMAS

children of Mr. and Mrs. Jack and Edith Dam of Mount Hope, Ont., and Mr. and Mrs. Tony and Jenny Deweerd of Caledonia, Ont. The ceremony will take place, D.V., Saturday, June 24, 1989, at 3 p.m. in Mount Hamilton Chr. Ref. Church, Rev. R. Sikkema officiating.
Future address: 51 Viscount Rd., Brantford, ON N3P 1J1. (519) 754-1063.

TERHOEK-MIDDEL:
Mr. and Mrs. Ray Middel, of Port Colborne, Ont., are happy to announce the forthcoming marriage of their son

FRANK
to
RIEKA

daughter of Mr. and Mrs. John Ter Hoek of Canfield, Ont. The wedding ceremony will take place, D.V., on Friday, July 14, 1989, at 7 p.m., in Calvary Pentecostal Church, Highway 3 E., Dunnville, Ont. Pastor Taylor officiating.
Future address: R.R.#3, Port Colborne, ON L3K 5V5.

Anniversaries

Sarnia Oshawa
1964 July 4 1989
"As for me and my house we will serve the Lord." (Josh. 25:15b)
With gratitude and thanks to God, we wish to announce the 25th wedding anniversary of our parents

LEN and MARIE BROERSMA
(nee VandeWetering)

We like to thank you, Mom and Dad, for all the love and support that you have given us over the years. Your patience and understanding have prevailed over trying times and your love and dedication to the Lord has given us an example to live by. We pray that the Lord will continue to bless and use you for his glory. We love you.
Your children:
Michael & Judi — Whitby
Paul
Lorianne
Stephanie
An open house will be held, D.V., on Tuesday, July 4, 1989, from 7:00 - 9:30 p.m. in Zion Chr. Ref. Church, 409 Adelaide Ave. E., Oshawa, Ont.
Home address: R.R.#6, Bowmanville, ON L1C 3K7.

Anniversaries

Congratulations to Oscar and Geeske Duiker (nee Busstra) on their 55th wedding anniversary.

Leeuwarden, Fr. Brampton, Ont.
1934 July 4 1989
With joy and thanksgiving to God, we hope to celebrate with our parents, grandparents and great-grandparents

OSCAR and GEESKE DUIKER
(nee Busstra)

their 55th wedding anniversary. We pray that the Lord may continue to bless and guide them and keep them in his care for each other and us.
Carla & Everett Boeyenga — Barrie, Ont.
Jack & Barbara Duiker — Barrie, Ont.
Jane & John Kloosterman — Thornton, Ont.
Jeddy & John Dupain — Barrie, Ont.
Jerry & Susan Duiker — Stratford, Ont.
Hilda & Aarn Kloosterman — London, Ont.
Rose & Andrew Barr — Windsor, Ont.
Gerard & Ellie Duiker — Willowdale, Ont.
Ann & John Rupke — Scarborough, Ont.
Marion & Bill McLean — Orillia, Ont.
36 grandchildren and 26 great-grandchildren.
Open house will be held on Tuesday, July 4, 1989, from 2-4 p.m. in Trinity Hall at Holland Christian Homes in Brampton.
Home address: Holland Christian Homes, Apt. H-314, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.

We praise and thank our heavenly father who has given us the opportunity to celebrate the 25th wedding anniversary of our parents

PETER and JOAN SCHAAFSMA

on July 8, 1989.
Mom and Dad, may God richly bless you for many years to come.
Love and congratulations from your children:
Dave
Michelle
Dan
Home address: 1 Gervais Dr., Brampton, ON L6Y 2V3.

1964 July 4 1989
With joyful thanksgiving to God, we hope to celebrate the 25th wedding anniversary of our parents

BOB and JOYCE VANDERVELDE

May God continue to bless you richly in your life together.
With love:
Jackie
Sharlene & Mike
Rob
Lisa
Open house will be held July 8, 1989, from 7-9 p.m., at Georgetown Chr. Ref. Church.
Home address: R.R.#2, Georgetown, ON L7G 4S5.

Anniversaries

1964 June 26 1989
"But seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." (Matt. 6:33)
With joy and thanksgiving to the Lord, we celebrate the 25th wedding anniversary with our parents

JIM and BERNICE DE HAAN
(nee Eisma)

We pray that God may continue to bless and sustain our parents in the years to come.
Aukje & Stuart De Vries — Chatham
Anneke
Fred
Harry — Guelph
Teresa
Lisa
Open house from 2-5 p.m., June 24, 1989, at their home.
Home address: R.R.#2, St. George, ON N0E 1N0.

Trenton Moorefield
1959 June 19 1989
With great joy and thankfulness to God we wish to announce the 30th wedding anniversary of our parents and grandparents

RALPH and PETRONELLA H. HOFTYZER
(nee Rhebergen)

Our prayer is that you have many more years of happiness.
Love from all of us:
Rita & Ed Koster — Drayton
Mark, Rachel, David, Cindy, Eddy
Linda & John Drost — Listowel
Angela, Dianne, Julie, Kyle, Valerie
Anne & John Stevens — Drayton
Scott
Gerard & Bernice Hoftyzer — Moorefield
Darryl, Michelle
Cheryl & Tim Mulder — Moorefield
Luke
Yvonne Hoftyzer & Jeff Van Soest (boyfriend) — Moorefield
Home address: R.R.#2, Moorefield, ON N0G 2K0.

1964 June 26 1989
"For with you is the fountain of life; in your light we see light." (Ps. 36:9)
With joy and much thankfulness to the Lord, we hope to celebrate the 25th wedding anniversary of our parents

HENRY and TINIE OOSTERHOF
(nee Bos)

We pray the Lord will continue to bless them in the coming years.
With love:
Tim
Steve
Glenn & Janet (girlfriend)
Julie
Melinda
Home address: R.R.#2, St. Ann's, ON L0R 1Y0.

Anniversaries

Williamsburg Edmonton
1964 July 1 1989
With joy and thanksgiving we celebrate the 25th wedding anniversary of our parents

NICK and DINI FRANS
(nee Zandbergen)

Thanks for all your love and support. We love you, Mom and Dad.
Bev — Halifax
Marian
Rod
Home address: 18415-81 Ave., Edmonton, AB T5T 1A6. Phone (403) 481-6687.

Groningen Guelph
1954 July 9 1989
Wedding text: "Indien Gij Here niet medegaat laat ons van hier niet optrekken." (Ex. 33:15)
With joy and thanksgiving to God, we may celebrate the 35th wedding anniversary of our dear children and grandchildren

HENDRIK and HELENA OOSTERVELD
(nee Pyper)

With love and congratulations. May the Lord continue to keep you in his care.
Your parents and brothers and sisters:
Joann & Jake Klimstra
Albert & Linda Pyper
Jean & Gerry v. Holst
Ed & Jane Pyper
all of Guelph.
Home address: R.R.#2, Carter Rd., Guelph, ON N1H 6H8.

Obituaries

On June 3, 1989, it pleased God to call home our dear wife, mother and grandmother

NELLIE DOUMA
(nee Touw)

"I am going to prepare a place for you." (John 14:26)
Lovingly remembered by:
Charlie Douma — Ballinafad, Ont.
Norma & Henry Delege — Houston, B.C.
Wayne, Keriann, Darryl
John & Debbie Douma — Brampton, Ont.
Jonathan, Daniel, Kristin
Kevin & Judy Douma — Georgetown, Ont.
David, Stephanie, Michelle
Interment took place in Brampton on June 5, 1989, from Second Chr. Ref. Church.
Correspondence address: Box 125, Ballinafad, ON N0B 1H0.

Op 23 mei, 1989, nam de Heere tot zich

JANTINA KUIPERS

ons aller vriendin en medelid.
"De jeugd van vroeger."
Trenton, Ont.

Psalm 23
On Wednesday, June 7, 1989, the Lord took home our dear sister and daughter

MINKE LODEWYK
(nee van der Meer)

in her 70th year.
May the Lord sustain her children and grandchildren who were so close and dear to her in this long illness.
Mother van der Meer — Rinsumageest, the Neth.
Jac & Hilly van der Meer — Georgetown, Ont.
Ike van der Meer — Ladner, B.C.
John & Hetty van der Meer — Limehouse, Alta.
Kees & Anna van der Meer — Rinsumageest, the Neth.
Betsy & Berend De Vries — Kitchener, Ont.
Jantje & Freerk Leystra — Rinsumageest, the Neth.
Tienke & Jan van der Vis — Texel, the Neth.
Home address: Red Deer, Alta.
June '89.

Classified

Anniversaries

Congratulations to Jan Derk and Marianne Haalboom (nee Allmaier) on their 50th wedding anniversary.

Ede, Gld. Waterloo, Ont.
1939 June 28 1989

Wedding Text: Psalm 25:12, 13
With thankfulness in our hearts, we are glad to announce the 50th wedding anniversary of

JAN DERK and MARIANNE HAALBOOM
(nee Allmaier)

May the Lord continue to guide and sustain them.
Their thankful children and grandchildren:
Richard & Jean Haalboom — Kitchener, Ont.
Erijka, Ariana
Barbara & Keith Parkin — Hamilton, Ont.
Karen, Kathy, Derek
Paul & Dianne Haalboom — Lynden, Ont.
Adam, Bethany, Collin, Bradley
Lorenz & Pauline Haalboom — Winnipeg, Man.
Ian, Anna Marie, Nadine
Their grateful sisters, brother and in-laws:
Mrs. J.C. Haalboom — The Hague, the Neth.
Mr. and Mrs. D. Manten — Ijmuiden, the Neth.
Mr. A. Van't Foort — Leens, the Neth.
Mr. and Mrs. Herman Schmitz — Peterborough, Ont.
Mr. and Mrs. Peter Allmaier — Peterborough, Ont.
Home address: 225 Harvard Place, Apt. 1008, Waterloo, ON N2J 4H4.

Graduation

Congratulations to Pearl Baarda on her graduation from Georgian College.

BAARDA:
Hessel and Wilma Baarda of Smithville, Ont., are pleased to announce the graduation of their daughter

PEARL

from Georgian College in the developmental services program on June 17, 1989. Pearl, who is a graduate of Smithville Christian High school, has accepted a position with Christian Horizons at Horizon House Muskoka.

Teachers

CLAREMONT, Ont.: Stouffville Christian School requires a teacher for **Grade 8 homeroom/Grades 7-10 phys ed.** Please send resume to the Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0. Phone (416) 640-3297.

NEWMARKET, Ont.: Holland Marsh Dist. Chr. School is still in need of a **Grade 8** teacher for the 1989/90 school year. This can be a half- or a full-time position. Please send any inquiries and applications to: Corrie Bootsma, Vice Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.

PRINCE GEORGE, B.C.: Cedars Christian School requires part-time qualified teachers in the following areas: **Japanese language instruction (0.1-½ year), Home economics (.09 - all year), Woodworking (.09-⅓ year), Metals or power mechanics (.09-⅓ year).** Contact J. Reems at C.C.S., 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone (604) 564-0707.

SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa of Smithers B.C. has an opening in **elementary** and **secondary French, upper elementary language arts** and **primary Grades 2 or 3,** and a possible opening in **elementary and secondary phys-ed.** Ours is a two-campus school system. Please contact: Glen Ewald at Box 2117, Smithers, BC V0J 2N0. Phone school (604) 847-9833, res. (604) 847-2186.

TORONTO, Ont.: Toronto Central Christian School invites applications for a teaching position in the **junior class (multi-Grades 3, 4, and 5).** Experience, interest in an integrated curriculum approach and some **French** skills would be an asset. Please call G. Dekker at the school (416) 968-2036 or home (416) 466-6304 or send resume to: Toronto Central Christian School, 55 Salisbury Ave., Toronto, ON M4X 1C5.

Summer Job Market

ST. CATHARINES, Ont.: 18-year-old student needs summer job. Has experience in landscaping. Has driver's licence and can also operate a tractor. Willing to learn anything available. Preferably warehouse or store. Please call (416) 935-1020 and ask for Mark.

Obituaries

While vacationing in Indonesia,

ROELF JAN RIDDER

was called to be with his Lord on May 27, 1989, at the age of 82.
Predeceased by his wife Janny.
Dear father of:
Corrie & Jaap Groenenberg — St. Thomas, Ont.
Jan (deceased) & Wil Ridder-Geurkink — the Neth.
Evert & Mar Ridder — Goderich, Ont.
Alice & John DeVries — Ingersoll, Ont.
Mary & Simon VanderKooy — Boise, Idaho
Roel & Annie Ridder — the Neth.
Dear grandfather of 26 grandchildren and 26 great-grandchildren.
A memorial service was held in St. Thomas, Ont., May 31, 1989.
Correspondence address: Mrs. Alice DeVries, R.R.#4, Ingersoll, ON N5C 3J7.

Called home to glory and to her eternal rest

JOHANNA CORNELIA VELDSTRA
(nee Walinga)

on June 3, 1989, at the age of 39 years.
Beloved wife of Harry Veldstra of Burlington, Ont.
Loving mother of Simeon, Carolyn, and Aaron Veldstra, all at home.
Beloved daughter of Dirk and Wilma Walinga of London, Ont., and dear daughter-in-law of Sidney and Hilda Veldstra of St. Catharines, Ont.
Dear sister of:
Linda Walinga — Willowdale, Ont.
Anita & Ray Dykstra — Listowel, Ont.
Jenny & Gerald Krabbe — Calgary, Alta.
Dear sister-in-law of:
Richard & Jetty Veldstra — London, Ont.
Maria & Allan Smedes — Kingston, Ont.
Marsha Burghgraef — Puslinch, Ont.
Dear Auntie Jo of:
Jared, Joel, Nathan and Anika Leigh Dykstra,
Joshua and Silas Krabbe
Michelle, David, Julie and Melissa Veldstra
Diana, Terry, Sophia and Anne Marie Smedes
Bruce and Heidi Burghgraef
"I am the Resurrection and the Life, he who believes in me shall never die."

On June 3, 1989, the Lord took to himself

JOHANNA CORNELIA VELDSTRA
(nee Walinga)

We are grateful to the Lord for her years of dedicated work for Christian Cottage Industries and express our Christian love and sympathy to her husband Mr. Harry Veldstra and the children Simeon, Carolyn and Aaron.
Board of
Christian Reformed World Relief Committee of Canada.

Accommodations

Shared apartment available in Toronto. Good location, close to University of Toronto. Female student, over 21, preferred. Available July 1, 1989. Call Helen at (416) 921-7929.

Roommates needed to share a house in Erin Mills, Mississauga. Ask for Tony at (416) 828-0461 or 566-9200.

Wanted: For September, in Hamilton, near Mohawk College, a two-three bedroom apartment or condo. Also willing to share with others. Phone collect: John (519) 327-8716 or Paul (519) 638-2434.

Vacations

RICE LAKE
Quiet family resort, lake-front housekeeping cottages, boats, motors, swimming, good fishing. Weekends and weekly, reasonable rates, brochure available. Vacancies starting August 12 to Labour Day weekend. Willowood Camp, R.R.#3, Box 1, Roseneath, ON K0K 2X0, or phone (416) 352-2821.

LANG'S RESORT
Cottages and campgrounds
RICE LAKE
Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place.
Before you book your '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:
Lang's Resort
R.R. #3, Box C, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

Enjoy the beautiful Madawaska River Valley
Combine a farm holiday with boating, swimming, fishing and hiking. Ideal base for longer canoe trips. One hour from nation's capital. Fully-furnished farm cottage with all conveniences. $200 weekly. Available early July.
Hubert & Riet Huyer
R.R.#1
Burnstown, ON K0J 1G0
(613) 432-6554

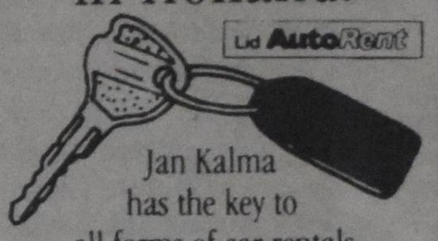
Help Wanted

Real Estate

Moving to or from Thunder Bay?
Call Don Ten Have
(807) 577-4810
Representing
Midwest Realty Limited
(807) 623-7404

For Rent

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

Help Wanted

MUTUAL SUPPORT SYSTEMS invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 899-2311.

Help Wanted

The Parent-Operated Child Care Centre located on the Redeemer College campus invites applications for the positions of:

Supervisor

- an E.C.E. diploma or equivalent
- minimum of two years experience
- opportunity to create and implement own program
- must be able to work with minimal supervision

Part-time Infant Care Worker

- 24 hours/week
- past experience with infants
- should be able to provide a warm and nurturing environment

All resumes complete with three references should be submitted to Ms. Irene Slofstra, Child Care Centre Director, Redeemer College, Ancaster, ON L9G 3N6.

Application Deadline: June 30, 1989

Attention:
Holland Christian Homes Inc.

urgently requires a **registered nurse** for its nursing home. Please apply to, or phone for more information:

Mary Ann Marling, Director of Care
c/o Holland Christian Homes Inc.
7900 McLaughlin Rd. S., Brampton, ON L6V 3N2
Phone (416) 459-3333

Classified/Events/News

Teachers | Teachers

Pacific Christian School

Pacific Christian School (elementary) is accepting applications for a **Grade 6** teacher, interested in physical education for the 1989/90 school year.
If interested send resume including relevant documentation to:

Karen Vos, Principal
671 Agnes St., Victoria, BC V8Z 2E7
Phone (604) 479-9365

Quinte Christian High School

invites applications for a full-time teacher for the **Sciences** and **Phys. Education**, for Grades 9-12 and O.A.C. Please send all inquiries and resume to:

Peter VanHuizen, Principal
Quinte Christian High School,
Box 158, Belleville, ON K8N 3B3
(613) 968-7870

or to: Mike Hoyer, vice-principal
(613) 968-5609 (home)

Help Wanted | Help Wanted

The Institute for Christian Studies invites applications for the position of

Director of Development

We are a Christian graduate school looking for someone who can help us boost our voluntary income in these inflationary times. The ideal applicant would have excellent communication skills, both in writing and speaking, and be willing to travel on behalf of ICS. The Director of Development would work under the supervision of the Vice-President of Administration and be responsible for various aspects of the development program, including fundraising and public relations.

Please forward resume, including salary expectations to:

Institute for Christian Studies
Attn: Ross Mortimer,
Vice-President of Administration
229 College St., Toronto, ON
M5T 1R4
(416) 979-2331

Sales opportunity

Are you self-motivated, sincere, and enjoy working with people? We are an expanding floral wholesaler and have an opening for a sales person with experience to sell floral products to new and established retail shops. Commission plus salary for excellent earning potential.

Please send resume to:
Creekside Gardens Limited
4397 Fairlane Rd., Jordan Station, ON L0R 1S0

Administrative assistant required

Redeemer College seeks to employ a person primarily to manage the day-to-day activities of the Pascal Centre for Advanced Studies in Faith and Science. The successful candidate will be a self-starter, preferably with a university degree, who can work independently and effectively. Word processing skills, and some knowledge of German, French, Dutch and/or Latin will be a definite asset. For more information contact the Director of the Pascal Centre, Dr. J. van der Meer.

Please submit your application and resume to:
Personnel Director, Redeemer College,
Ancaster, ON L9G 3N6

Accommodations | Accommodations

SUMMER HOUSING AVAILABLE AT REDEEMER COLLEGE

From May 15 — August 15, 1989
Single room: $20.00 per person
Double room: $16.00 per person (two sharing one room)
Entire four-bedroom townhouse:
$50.00 per night for two people
$10.00 per person over the age of 16
$5.00 per person 15 and under
Cont. breakfast available at 8:00 a.m. — $3.50/person

Monthly and weekly rates available upon request.
Call:

L. Janssens, Redeemer College
(416) 648-2131

Vacations | Vacations

LITTLE EUROPE RESORT

Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheid (ideaal voor groepskampen).
"Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport.

• **No pets please** • **Showers available**

R.S. BAKEMA
Telephone: (705) 645-2738

Events | Events

Kunt U nog zingen? Zing dan mee!

Het Hollandse Radio Programma
"Zingend Geloven"
organiseert voor u een
Zomer Zangavond
op Donderdag, 29 juni
7 uur
in de **Heritage Hall**
Holland Christian Homes
7900 McLaughlin Rd. S., Brampton
Medewerkenden:
Ds. J. Kuntz — Mr. J. Brouwer
Orgel - Trompet - Solozang
Koffie na afloop

25th Anniversary

With thanksgiving to our Lord, the Maranatha Christian Reformed Church of Bowmanville, Ont., will be celebrating its 25th anniversary on **Sunday, July 9, 1989,** D.V. The service will be held at 10 a.m. in Maranatha CRC. A social gathering will be held on **Saturday, July 8, 1989,** at 7:30 p.m. in Knox Christian School. Former members and friends are welcome.

For more information call:
Lilian Bouma (416) 623-8567 or
Miner Brink (416) 987-4995

YOUR ad would look great in this space!

First national help line for troubled and abused youth

(Canadian Scene) — For the past few weeks, thousands of children and young people have been dialing 1-800-668-6868.

Troubled or abused youngsters anywhere in Canada can talk with someone about their problem by calling the number toll-free. Wherever they are, they can now talk to a skilled counsellor about such problems as child abuse, conflict with their parents, misuse of alcohol or drugs and trouble at school.

The number belongs to a new service called *Kids Help Phone,* a non-profit organization operated by the Canadian Children's Foundation. The toll-free service operates 24 hours a day, seven days a week and counselling is presently available in English and French.

Heather Sproule, director of the *Kids Help Phone* program says that a study made across Canada indicated that children and teenagers most in need of the emergency counselling service spoke either English or French, but the foundation, with increased funds, could well consider the addition of other languages.

The foundation's study indicated that child abuse is a major issue affecting one in eight children in Canada. Also brought to light was a list of other problems that threaten the well-being and development of youth in Canada, such as loneliness, childhood depression, family problems, teenage pregnancy and sexuality, drug and alcohol abuse and delinquency.

Holly Henderson, executive director of the Canadian Children's Foundation says results of the study showed that in essence, the most fundamental need of troubled children and teenagers is the need to be heard.

"Kids Help Phone" says Henderson, "reaches young people too frightened or embarrassed to talk about their problems with someone they know. This confidential service provides help and information to children when it's needed most."

Kids Help Phone has been modelled on the best elements of successful help lines in the United Kingdom and the U.S., says Henderson. It will cost $2.5 million a year to operate and has so far been supported by donations from private companies and individuals. It is expected that 20,000 calls per month will be received.

Events/News

Calendar of Events

June 25 Farewell sermon by Rev. Lammert Slofstra at 10:30 a.m. in Immanuel CRC, **Simcoe,** Ont. Rev. Slofstra is retiring after 39 years of faithful and dedicated service.

June 29 "Zomer Zangavond" sponsored by "Zingend Geloven" at 7 p.m. in Heritage Hall, Holland Chr. Homes, **Brampton,** Ont. Participants: Rev. J. Kuntz and Mr. J. Brouwer. Everyone welcome!

June 30-July 1 Fraser Valley Christian High, **Surrey,** B.C., celebrating 25th anniversary. For info. call (604) 581-1033.

July 1 "Wieringermeer Dag" at 10 a.m. in Moorefield Park (near **Drayton,** Ont.) For info. call Klaas Dekens at (519) 428-9920.

July 1 Frisian Picnic at Pinehurst Conservation Park, **Paris,** Ont. Starts at 11 a.m. with games and fun for all.

July 4-21 "Teaching the Bible: Developmental and Foundational Perspectives," a graduate-level course to be taught by Dr. Harry Fernhout at the ICS, **Toronto,** Ont. Contact ICS Admissions at (416) 979-2331.

July 5 "Hollandse Dag — Strathroy" at 10 a.m. in the Arena, **Strathroy,** Ont. Speaker: Rev. Anthony de Jager. Interesting program. Please take lunch along!

July 6 CFFO Prov. Board meeting from 10 a.m.-4 p.m. in the CRC, **Georgetown,** Ont. For info. call (519) 837-1620 or 338-3214 (evenings only).

July 6-7 "Land in biblical perspective," a two-day seminar with Dr. John H. Stek at the ICS, **Toronto,** Ont. Registration deadline June 30, 1989. Fee $60. Phone ICS at (416) 979-2331.

July 8-9 25th anniversary of Maranatha CRC, **Bowmanville,** Ont. **July 8:** Social at 7:30 p.m. in Knox Chr. School. **July 9:** Special worship service at 10 a.m. For info. call (416) 623-8567 or 987-4995.

July 9-14 1989 Annual Conference of The Hymn Society of America at Calvin College, **Grand Rapids,** Mich., including a three-day workshop (July 12-14) in hymn playing and improvisation taught by John Ferguson and others. For info. call (817) 921-7608.

July 30 Dutch service at 3 p.m. led by Rev. P.W. De Bruyne at the CRC, **Ancaster,** Ont.

Aug. 4-7 31st ICS Niagara Family Conference, **Fort Erie,** Ont. Keynote speaker Dr. Harry Fernhout on: "Educating Disciples: Shaping Memory and Vision." For info. call (416) 979-2331.

Aug. 12-13 50th Anniversary of the CRC, **Houston,** B.C. Plan now to attend. For info. write to Anniversary Committee, Box 6, Houston, BC V0J 1Z0.

Aug. 19 Second "Dryberse Dag" at 10 a.m. at Pinehurst Conservation Park, **Paris,** Ont. For info. call M. Booy (519) 269-3718 or B. Smit (416) 957-7617.

Aug. 23 Organ recital by John Wm. Vandertuin at 8 p.m. at Oratoire St Joseph, **Montreal,** Que.

Sept. 3 Dutch service at 3 p.m. led by Rev. J. Kuntz at the CRC, **Ancaster,** Ont.

Sept. 14 CFFO Prov. Board meeting from 10 a.m.-4 p.m. in the CRC, **Georgetown,** Ont. For info. call (519) 837-1620 or 338-3214 (p.m. only).

Sept. 16 32nd annual convention of the Ontario CRC School Association. Theme: "Let's get enthusiastic for the Lord." From 8:30 a.m.-4:30 p.m. at Providence CRC, **Beamsville,** Ont.

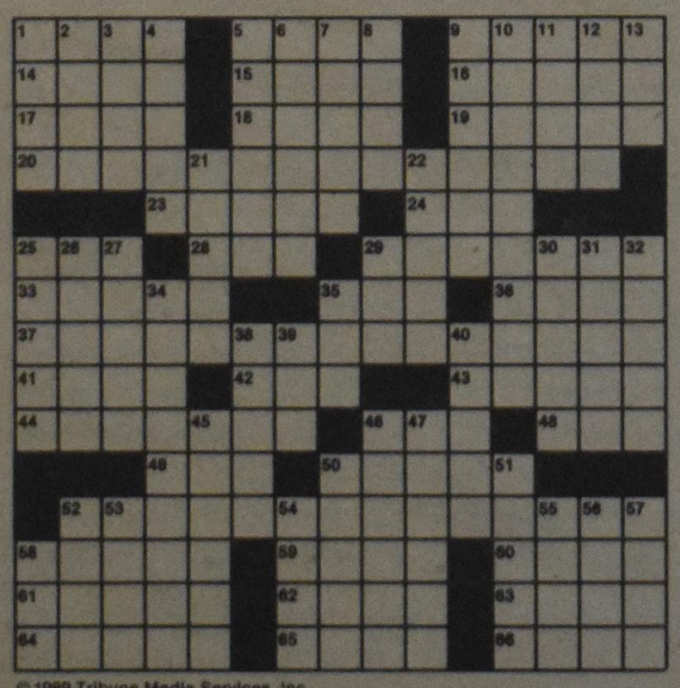
Sept. 22-23 All-Ontario CCM-CRC Conference at the Maranatha CRC, **Woodstock,** Ont. Speakers: Nelson Kloosterman, Robert Godfrey and Thomas Vanden Heuvel. Watch for announcements.

Sept. 22-24 25th anniversary of Trinity Christian School, **Burlington,** Ont. **Sept. 22:** Reception and banquet starting at 6 p.m. in the Royal Botanical Gardens Banquet Hall. Speaker: Mel Elzinga. **Sept. 23:** Open house at the school from 12-4 p.m. **Sept. 24:** Special church service at 3 p.m. in Park Ave. Church led by Pastor Jerry Hoytema. For info. call (416) 336-5619.

Sept. 30 "Building a Better Workplace," a CLAC-sponsored conference from 9 a.m.-3 p.m. at Redeemer College, **Ancaster,** Ont. Keynote speaker: Dr. John Redekop. Workshops led by Mark Larratt-Smith, Neil Roos and Ed Vanderkloet. To register call (416) 670-7383.

Weekly Puzzle

by Kenneth Witte



ACROSS
1 Calif. valley
5 Dull
9 — Na
14 Saharan
15 Facilitate
16 Alpine region: var.
17 Coal layer
18 Cold wind
19 Soul
20 Healthy
23 Clan symbol
24 Yugoslavian city
25 A Gabor
28 Blushing
29 — day (obvious)
33 Baseball gloves
35 Coach Parseghian
36 Pierce with a horn
37 Boast
41 Admiral Zumwalt
42 Imaginary TV planet
43 Lab vessels
44 Like some leading men?
46 Interjection of scorn
48 In a pig's — ! (never)
49 Chemical suffix
50 Pack animal
52 Support ardently
58 Multitude
59 Pond plant
60 Gaelic
61 — circle
62 Property claim
63 Celebration
64 Legal papers
65 Latvian
66 Perched above

DOWN
1 "Discovery" org.
2 War deity
3 Chanteuse Edith
4 Acknowledge
5 War of words
6 Brought up
7 Ind. state
8 — up (strengthen)
9 Ball parks
10 Perfect vision?
11 Seed covering
12 Alas. city
13 Chicken — king
21 Sculptured piece
22 Relative
25 Set firmly
26 Country home
27 Particles
29 For
30 Nary a soul
31 Deck out
32 Feel
34 Kind of snake
35 Inquire
38 Musical group
39 Work unit
40 Ind. leader
45 Lays to rest
46 National problem
47 Out-and-out
50 Misrepresent
51 The end
52 Type of china
53 Sea bird
54 Foyer
55 Campus gp.
56 Fjord city
57 Harvest
58 Concealed

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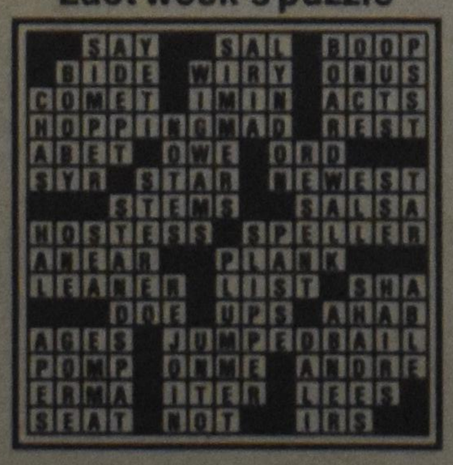
Last week's puzzle



Wiping out illiteracy

... continued from page 1.

company employees across Canada and the U.S., went to the college for training as tutors.

Book publishers and book sellers across Canada organized a fundraising campaign. Containers were placed in stores. This was done by "pioneers" who then picked up the containers at regular intervals, counted the money then made sure it got back to the college.

Last Halloween a number of Ontario families gave a new twist to the "trick or treat" idea. Parents read a story then dropped a free book donated by Mc Clelland and Stewart or Annick Press into loot bags. About 1,200 books were distributed in this way.

By the time Halloween rolls around again many more streets will be sporting "story houses."

Two years ago the illiteracy message found few takers in the business community. Now a variety of businesses which need to have a high profile with today's youth are responding. Roots Natural Footwear Ltd., the trendy retailer, is donating its sweatshirts to a national program in which teenagers will read to younger children.

For some time now, McDonald's Restaurants has provided free snacks to Saturday-morning reading clubs. The company is currently working on stories to be printed on tray liners.

The Toronto Blizzard Soccer Club will give game tickets to youngsters who read the number of pages specified by their teachers. Cineplex, Odeon and Famous Players theatres and the Toronto *Globe and Mail* are at present developing new programs.

MuchMusic's rock video is called "Rock'n Roll'n Reading." It uses Top-40 hits to teach young people about literature. Exploration of imagery, myth and metaphor through the study of Robert Browning's works has been replaced by Sting. Afterwards, the young are shown the passage from Browning's *Odyssey* about which Sting was singing.

Since there was something of the adventurer about Alfred Fitzpatrick he would have approved the modern tack which Frontier College has taken.

Fitzpatrick was born in Millsville, N.S., in 1862. After serving several charges he became a missionary to mining, lumber and railway construction camps.

He felt the need for educational programs for the people in the camps and founded Frontier College in 1900. A Dominion charter was granted in 1922. His book *The University in Overalls* was published in 1920; then in 1935, his work in education was recognized when he was awarded the OBE (officer of the Order of the British Empire). Alfred Fitzpatrick died in 1936.

Canada will be the host country for International Literacy Year in 1990. National pride may be bruised by our 20-25 per cent illiteracy rate for those over age 15 not attending school.

Illiteracy costs Canadian business more than $4 billion every year and a further $10 billion in accidents, lost productivity, unemployment and training.

However, a growing number of volunteers linked to projects such as Read Canada will undoubtedly bring enlightenment to those unfortunate enough to be illiterate.

ATTENTION!

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.

Seven Male Choirs in Concert

Recorded live at St. Paul's Anglican Church in Toronto, Ont. Combined and individual selections. Cassette tapes $10 plus $1 for postage and handling.

Mail cheque or money order to:
Bill Hegi
63 King St., Georgetown, ON L7G 2G6

Church news

Christian Reformed Church

Accepted
— to Port Alberni, B.C., Rev. Arie VandenBerg of Edmonton, Alta.
— to Willowdale, Ont., Rev. Herman Van Niejenhuis of Wilmar, Minn.

Declined
— to Covenant, Barrie, Ont., Cand. Philip Weaver.

Called
— to Vanastra, Ont., Cand. Philip Weaver.

Retirement announced
With gratitude to God for the many years of faithful service, **Classis Hamilton** announces that **Lammert Slofstra** will retire from the CRC ministry on July 1, 1989, having completed his ministry in Simcoe, Ont. The Slofstras plan to move to St. Catharines, Ont.

May the Lord of the Church continue to bless his servant during retirement.

Richard Stienstra, Stated Clerk

Change in time of worship
For the summer months, First, Hamilton, Ont., is worshipping at 6 p.m. on Sundays instead of 7 p.m.; effective immediately.

Address change
— Rev. Arie VandenBerg, 2875 Carmichael Cres., Port Alberni, BC V9Y 7V5; effective Aug. 30.

New clerk
— new clerk for Maranatha CRC in Edmonton, Alta. Anko Buwalda, 12010-37th St., Edmonton, AB T5W 2C3. (403) 471-5427.

AUG 2 8 1989
DATE

Books

Robert VanderVennen, book review editor

Christian living

Care for the Dying

Caring for the Dying: A guide for Caregivers in Home and Hospital, by Beverly Hall. Toronto: Anglican Book Centre, 1988. Softcover, 80 pp., $6.95. Reviewed by Marcia Strickland, RN, a hospice care nurse in Toronto.

The author in her introduction sets the tone for the reader by acknowledging that we live in a death-denying society, one in which birth and death have been taken out of the home and given to the "experts." During the last 15 years, much has been done by various groups and organizations both in hospitals and communities to allow the family and patient to more participate more actively in achieving "death with dignity." To help the terminally ill to "live until they die" has become the motto of hospice care. Beverly Hall writes from her experience with terminally ill people and their families while at St. Mary's Anglican Church in Richmond Hill, and Hospice King, a prototype of community home care in Canada.

The author highlights an important statement from Elizabeth Kubler-Ross; "Medical schools prepare the student almost exclusively in the 'science' of medicine and give them little help in its 'art.' The medical care-giver is trained to cure; death is seen as failure." Therefore, as the author states, "The curing of disease is often seen as a more valuable activity than caring for those whose physical condition may not be curable but whose need for care is considerable."

From this premise of "caring" I believe the author and others engaged in palliative care have begun the task of restoring the quality of humane caring and support to terminally ill patients and their families. Beverly Hall has provided an excellent guide for care-givers, both lay and professional, in how to care for others in our families and community.

Not afraid of difficult topics

She is not afraid to talk of difficult topics and offers helpful suggestions, such as on what is called the "conspiracy of silence," of "protecting" the patient because to know the truth is too painful, too depressing. The act of "comforting" the dying by pretending it isn't happening leaves the patient to make the final journey in isolation, not able to plan his or her dying, settle his or her estate or say goodbye. As Hall points out and others agree, this also places an additional stress on the family and friends, and as a result, during the most important event to take place in a relationship, there is isolation, aloneness and denial of that event which all, including the patient, know is taking place.

In only one area would I have cautioned the writer, and that is of treating the issue of pain control in too simplistic a manner. She leaves the reader with the impression that "there is no reason for the dying person to be in pain or drugged insensible." However, the reality is that there are some types of pain that do not respond to drugs, and alternative measures need to be taken such as surgery, radiation, "TENS," relaxation, etc., all of which may give a measure of relief.

Because of this reality, the care-giver should not talk of living "pain-free" but of "pain control" which means there are times patients are willing to live with a tolerable level of discomfort or pain instead of suffering the side effects of drugs. Professionals are learning that narcotics combined with other drugs give better pain control and that there is no ceiling on the dosage of morphine, so that patients today are taking doses previously thought to be lethal, while they continue to be able to take part in daily living.

Care-giver needs help, too

Beverly Hall wisely included a chapter on the care-giver, recognizing that "caring for the dying is difficult, tiring, emotionally exhausting, frustrating, anger-producing, and can also be very rewarding." Because this is true, the care-givers, regardless of the relationship to the patient and family, must learn to be able to care for themselves in order to be replenished and refreshed.

In conclusion, the idea of Hospice is taking hold in many communities and is providing, by means of dedicated volunteers, an invaluable service to families and patients in their homes, at times extending to hospital visits and bereavement supports. Beverly Hall gives many valuable suggestions for others to develop such services and I can only encourage anyone who recognizes the need after reading this book to talk to others in his or her community to take up this challenging but most rewarding work.

The need is there to have home supports to complement existing home-care services that may already be available.

The author has, in my opinion, succeeded in giving the reader a basic introduction to how to be an aware and caring care-giver. She has increased our awareness of the complexity of considerations in working with and assisting the terminally ill. It would be my hope that the reader will come to realize that there are no easy solutions to this difficult time of life, either for the care-giver or the patient, and yet it is less difficult if one is prepared by being knowledgeable, truly caring and able to be giving of oneself.

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Wayne Brouwer

Majesty

"O Lord, our Lord, how majestic is your name in all the earth!" **(Psalm 8:1)**

Once, King George and Queen Elizabeth went to a London theatre to see a Noel Coward/Gertrude Lawrence production. As they entered the royal box, the whole audience rose to its feet to honour them. Standing in the wings, Gertrude Lawrence said, "What an entrance!"

And Noel Coward added, "What a part!"

Expanding circles

What a part God has to play in the drama of time and space! Says Joan of Arc in the first installment of Shakespeare's *King Henry VI*: "Glory is like a circle in the water, which never ceaseth to enlarge itself" (I. ii). For human rulers, she pointed out, that was disastrous. Eventually the reach would exceed the substance.

But what a part for God! David draws the ever-expanding circles of God's glory in Psalm 8 and marvels at the way each successive wave grows more majestic. Every element of creation, from the star-spangled skies to the thumb-sucking baby, stands and shouts as God makes his entrance!

Eyes to see

One ring, though, among the circles of expanding glory, heaves mixed applause toward heaven. It's the circle of humanity. As Elizabeth Barrett Browning put it:

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes;
The rest sit round and pluck blackberries.

Some would say that "he who sees," sees God. And because so few people see God today, Psalm 8 has died on our lips.

But David wouldn't quite put it that way. The marvel of God's majesty is not merely some quality we see in *him*, but the wonder of the way in which he sees *us*. "What is man that you are mindful of him?" asks David. "You've crowned him with glory and honour!" (vs. 4).

In other words, our ability to see God is quite directly related to our understanding of ourselves. Those who carelessly toss aside human life will never worship God as they stuff blackberries in their mouths. John Calvin started his magnificent survey of the Christian faith, *The Institutes of the Christian Religion*, by reflecting that our knowledge of ourselves and our knowledge of God are so intertwined that the one has little power to grow without the other.

The weight of glory

C.S. Lewis thought of that. He wondered why we humans who have so much to live for here might ever be enticed to long for "heaven" or "eternal life." Often, religion turns worship of God into a duty that exacts a tax of begrudging acknowledgement from us. We *have to* go to church. We *must* "be good." We are *obligated* to pray.

But such feelings arise from some pagan notion that we can somehow increase the majesty of our tribal god in the clash of worldly power plays. Rather, says Lewis, echoing David, it is God's amazing thoughts about us that make biblical religion special. It is God who creates us in his image! It is God who loves us when we are unlovely! It is God who declares us kings and queens! It is God who thinks wonderful thoughts about us, even when we can't be bothered to think much of ourselves!

Holy hilarity

When the German prince, George II, became king of Great Britain, he had a special fondness for the music of his fellow countryman, George Frideric Handel. At the premiere concert of Handel's *Messiah* in 1743, the king and the crowds were deeply moved by the glory and grace of the masterpiece. When the musicians swelled the "Hallelujah Chorus," and thundered those mighty words, *"And He shall reign for ever and ever!"*, King George (whose English wasn't all that great) jumped to his feet, thinking they sang of him! The whole crowd followed suit — for a different reason, of course, and a different king!

But the comedy of that moment reflects Psalm 8. God in heaven claps his hands and shouts of our greatness. And in the expanding circles of his glory, we rise singing the "Hallelujah Chorus"!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.